



2 L.37.9.2(1-2).

This edn. not in
hms

to similar extent was given
by Gideon Lathrop in
1649.

THE
CONFESSION
OF
FAITH,

And the

LARGER and SHORTER
CATECHISME,

First agreed upon by the

Assembly of Divines at

Westminster,

And now approved by the

Generall Assembly of the Kirk

of *Scotland*, to be a part of

Uniformity in Religion,

between the Kirks of

Christ in the three

Kingdoms.

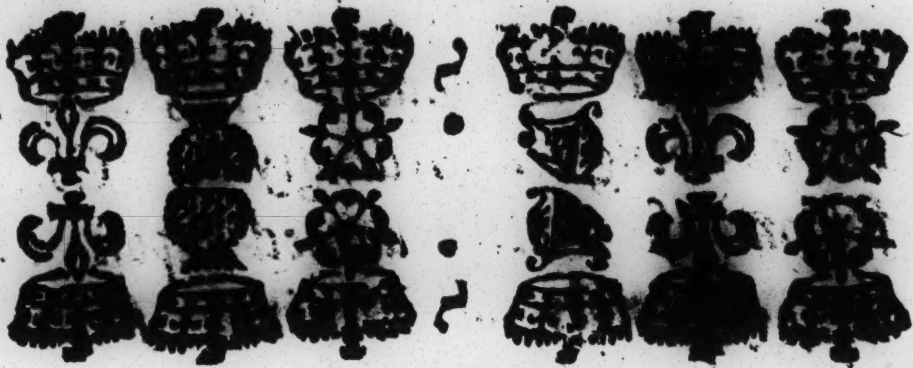
Together with the solemn League and
Covenant of the three Kingdoms.

Edinburgh, Printed by *Evan Tyler*,
Printer to the Kings most Excel-
lent Majesty. 1650.

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The Act of the
Generall Assembly,
Approving the
Confession of Faith,

Edinburgh 27. August 1647.

Antemeridiem.

Sess. XXIII.



Confession of Faith
for the Kirks of God
in the three King-
doms, being the chief-
est part of that Uni-
formity in Religion which by the
A 2 solemn

Solemn League and Covenant wee
are bound to endeavour ; And
there being accordingly a Con-
fession of Faith agreed upon by
the Assembly of Divines sitting
at Westminster, with the assistance
of Commissioners from the Kirk
of Scotland ; Which Confession was
sent from our Commissioners at
London to the Commissioners of
the Kirk met at Edinburgh in
January last and hath been in this
Assembly twice publicly read
over, examined, and considered ;
Copies thereof being also Printed,
that it might be particularly per-
used by all the Members of this
Assembly, unto whom frequent
intimation was publicly made,
to put in their doubts and objections
if they had any ; And the said
Confession being upon due exa-
mination thereof found by the
Assembly to be most agreeable to the
the Word of God, and in nothing
contrary to the received Doctrine

Wor

Worship, Discipline, and Govern-
ment of this Kirk. And lastly, it
being so necessary and so much longed
for, That the said Confession be
with all possible diligence and ex-
pedition approved and established in
both Kingdoms, as a principall
part of the intended Vniformity in
Religion, and as a speciall means
for the more effectuall suppressing of
the many dangerous errors and
heresies of these times; The Ge-
neral Assembly doth therefore after
mature deliberation agree unto and
approve the said Confession as to
the truth of the matter (judging it
to be most orthodox and grounded up-
on the Word of God) and also as to
the point of Uniformity, Agreeing
for our part that it be a common
Confession of Faith for the three
Kingdoms. The Assembly doth also
blesse the Lord, and thankfully ac-
knowledge his great mercy, in that
so excellent a Confession of Faith is

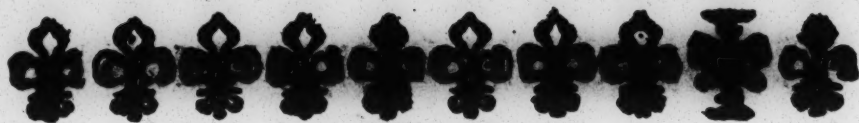
prepared and thus far agreed upon
in both Kingdoms; which we look up-
on as a great strengthening of the
true Reformed Religion against the
common enemies thereof. But lest our
intention and meaning be in some
particulars misunderstood, It is
bereby expressly Declared and Provi-
ded, that the not mentioning in this
Confession the severall sorts of Ec-
clesiasticall Officers and Assemblies,
shall be no prejudice to the truth of
Christ in these particulars to be
expressed fully in the Directory of
Government. It is further decla-
red, that the Assembly understandeth
some parts of the second Ar-
ticle of the thirty one Chapter,
only of Kirks not settled or constitu-
ted in point of Government; And
that although in such Kirks, a
Synod of Ministers and other fit
persons may be called by the Ma-
gistrates authority and nominati-
on without any other Call, to con-
sult and advise with about mat-
ters

ters of Religion ; And although likewise the Ministers of Christ without delegation from their Churches, may of themselves, and by vertue of their office meet together Synodically in such Kirks not yet constituted ; Yet neither of these ought to be done in Kirks constituted and settled : It being alwayes free to the Magistrate to advise with Synods of Ministers and ruling Elders meeting upon delegation from their Churches, either ordinarily, or being indited by his Authority occasionally and pro re nata, It being also free to Assemble together Synodically, as well pro re nata, as at the ordinary times upon delegation from the Churches, by the intrinsicall power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the Magistrate to the detriment of the Church withhold or deny his consent, the
ne-

*necessity of occasionall Assemblies
being first remonstrate unto him by
humble supplication.*

A K E R.

THE



THE

Confession of Faith,
First agreed upon by
the Assembly of Divines
at *Westminster,*

And now appointed by the Ge-
nerall Assembly of the Kirk of
Scotland, to be a part of unifor-
mity in Religion between
the Kirks of Christ in
the three king-
domes.

C H A P. I.

Of the holy Scripture.

ALthough the light of Nature, and
the work of Creation and Pro-
vidence, doe so far manifest the
Goodnes, Wisdom, & Power of God, as
to leave men inexcusable, yet are they
not sufficient to give that knowledge
A 5 of

a Rom. 2. 14
15.
Rom. 1. 19, 20
Psa. 19. 1, 2, 3
Rom. 1. 32.
with chap. 2. 1.

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b 1 Cor. 1. 21
1 Cor. 2. 13, 14

c H b. 1. 1.

d Pro. 23. 89
20, 21.
Luke 1. 3, 4.
Rom. 15. 4.
Mat. 4. 4. 7. 10
Isai. 8. 19. 20
e 2 Tim. 3. 19.
2. Pet. 1. 19
f Heb. 1. 1. 2

of God and of his Will, which is necessary unto salvation *b*. Therefore pleased the Lord; at sundry times, and in divers manners, to reveal himselfe, and ~~to declare that his will unto his~~ Church *c*; and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the Flesh, and the malice of Satan, and of the World; to commit the same wholly unto writing; which maketh the holy Scripture to be most necessary *e*; those former wayes of Gods revealing his will unto his people, being now ceased *f*.

II. Under the name of the holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of

Of the Old Testament.

Genesis
Exodus
 Leviticus
 Numbers
 Deuteronomie
 Joshua
 Judges
 Ruth
 I Samuel
 II Samuel
 I Kings
 II Kings
 I Chronicles
 II Chronicles
 Ezra
 Nehemiah
 Esther
 Job
 Psalmes
 Proverbs

Ecclesiastes
 The Song of
 Songs
 Isaiah
 Jeremiah
 Lamentations
 Ezekiel
 Daniel
 Hosea
 Joel
 Amos
 Obadiah
 Jonah
 Micah
 Nahum
 Habbakkuk
 Zephaniah
 Haggai
 Zechariah
 Malachi

Of the New Testament.

The Gospels according to

M Atthew
Mark

Luke

John

The Acts of the
Apostles

Pauls Epistles to
the Romanes

I Corinthians

II Corinthians

Galatians

Ephesians

Philipians

Colossians

I Thessalonians

II Thessalonians

I To Timothy

II To Timothy

To Titus

To Philemon

The Epistle to the
Hebrews

The Epistle of
James

The first and se
cond Epistles of
Peter

The first, second
and third Epistle
of John

The Epistle of
Jude

The Revelation of
John.

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5

All which are given by inspiration of God, to be the Rule of Faith and life *g.*

g. Luke 16. 29.
31.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; & therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings *h.*

h. Eph. 2. 20
Rev. 22. 17, 18
2 Tim. 3. 16

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Authour thereof: and therefore it is to be received, because it is the word of God *i.*

h. Luke 24. 27
44.
Rom. 3. 2.
2 Pet. 1. 2. 1.

V. We may be moved & induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k.* And the heavenliness of the Matter, the efficacy of the doctrine, the majesty of the Style, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments, whereby it doth abundantly evidence it self to be the word of God; yet notwithstanding, our full persuasion and assurance

i. 2 Pet. 1. 19.
21.
2 Tim. 3. 16
1 John 5. 9
1 Thess. 2. 13.

k. 1 Tim. 3. 15

rance

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rance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witness by and with the Word, in our hearts *l.*

VI. The whole counsell of God, concerning all things necessary for his own Glory, mans Salvation, Faith, and Life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added whether by new revelations of the Spirit, or tradition of men *m.* Nevertheless, we acknowledge the inward illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the worship of God, & government of the Church, common to humane actions and Societies which are to be ordered by the light of nature, & Christian Prudence, according to the generall Rules of the Word, which are always to be observed *o.*

VII. All things in Scripture are not alike plain in themselves, nor alike cleare unto all *p*: yet those things which are necessary to be known, beleaved & observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not onely the learned

1 I Iohn 3, 20
29.

Iohn 16, 13, 14
1 Cor. 2, 10

11, 12
Isai. 59, 21.

m 2 Tim. 3, 15

16, 17.

Gal. 1, 8, 9.

2 Thess. 3, 2

n Iohn 6, 45.

1 Cor. 2, 9, 10

12.

o 1 Cor. 11

13, 14.

1 Cor. 14, 26

40

p 2 Pet. 3, 16

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7

vine learned, but the unlearned in a due use
ard of the ordinary meanes, may attain
nes unto a sufficient understanding of
ts 7. them 7.

VIII. The Old Testament in Hebrew
(which was the native language of the
people of God of old) and the new Te-
stament in Greek, (which at the time of
the writing of it, was most generally
known to the Nations) being immedi-
ately inspired by God, and by his singu-
lar care and providence kept pure in all
Ages, are therefore Authentick 7: so
as, in all controversies of Religion, the
Church is finally to appeal unto them 7.
But, because these original Tongues are
not known to all the people of God,
who have right unto, and interest in the
Scriptures, and are commanded in the
feare of God, to read and search them 7: 7
therefore they are to be translated into
the vulgar Language of every Nation
unto which they come 7, that the Word
of GOD dwelling plentifully in all,
they may worship him in an acceptable
manner 7: and through patience and
comfort of the Scriptures, may have
hope 7.

q Psal. 119.
105. 130.

r Mat. 5. 18

f Isa. 8. 20
A& 15. 15.

John 5. 39. 46

e John 5. 39

u 1 Cor. 14. 4
9, 11, 12, 23, 27
28.

w Col. 3. 16

x Rom. 15. 4.

IX. The infallible Rule of Interpre-
tation of Scripture, is the Scripture it
self: and therefore when there is a Que-
stion about the true & full sense of any
Scrip-

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Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly y.

y 1 Pet. 1. 20
21
A& 15. 15. 16.

X. The Supream Judge by which all controversies of religion are to be determined, and all decrees of Councils, Opinions of ancient Writers, Doctrines of men, and private spirits, are to be examined: and, in whose sentence we are to rest: can be no other but the holy Spirit speaking in the Scripture z.

z Mat. 23. 29
31
Eph. 3. 20
with A& 28
25.

CHAP. II.

Of God, and of the holy Trinity.

There is but one only a, living, and true God b: who is infinite in Being and perfection c, a most pure Spirit d, invisible e, without body, parts f, or passions g, immutable h, immense i, eternall k, incomprehensible l, Almighty m, most wise n, most Holy o, most free p, most absolute q, working all things according to the Counsell of his own immutable and most righteous will r, for his own glory s, most lo

a Deut. 6. 4.
b 1 Cor. 8. 4. 6
c 1 Theff. 1. 9.
Jer. 10. 10.
d Job 11. 7, 8
9.
Job 26. 14
e John 4. 24.
f 1 Tim. 1. 17
g Deut. 4. 15
16. John 4
24. with
Luke 14. 19
h A& 14. 12
15.
i Jam. 1. 17.
j Mat. 3. 6.

k 1 King. 27.

l Jer. 23. 23. 24. k Psal. 10. 2. Tit. 1. 17. l Psal. 145. 3. m Gen. 17.
Rev. 4. 8. n Rom. 16. 27. o Isa. 6. 3. Rev. 4. 8. p Psal. 113. 2. q Exod. 3.
r Eph. 1. 11. s Prov. 16. 14. Rom. 11. 26.

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9

but **t**ing **t**, gracious, mercifull, long-suffe-
ring, abundant in goodnesse, & truth,
y. forgiving iniquity, transgression, and
all sin **u**, the rewarder of them that dili-
gently seek him **w**, and withall most just
and terrible in his judgements **x**, ha-
ving all sin **y**, and who will by no meanes
ex- cleare the guilty **z**.

t 1 Iohn 4.8
16.

u Exod. 34
6, 7.
w Heb. 11. 6
x Nehem. 9.
32, 33.
y Psa. 5. 5, 6
z Nah. 1. 2, 3
Exod. 34. 7

II. God hath all life **a**, glory **b**,
goodnesse **c**, blessednesse **d**, in, and of
himself: and is alone in and unto him-
self all-sufficient, not standing in need of
any creatures which he hath made **e**,
nor deriving of any glory from them **f**,
but only manifesting his own glory, in,
by, unto, and upon them: He is the a-
lone fountain of all Being, of whom,
through whom, and to whom, are all
things **g**; and hath most soveraigne do-
minion over them, to do by them, for
them, or upon them, whatsoever himself
pleaseth **h**. In his sight all things are o-
pen and manifest **i**, his knowledge is
infinite, infallible, and independent up-
on the creature **k**, so as nothing is to
him contingent or uncertain **l**. He is
most holy in all his counsels, in all his
works, and in all his commands **m**. To
him is due from Angels and Men, and
every other creature, whatsoever wor-
ship, service, or obedience he is plea-
sed to require of them **n**.

a Iohn 5. 25
b Acts 7. 2
c Psa. 119. 68.
d 1 Tim. 5. 15
Rom. 9. 5
e Act. 17. 24
25.
f Iob 22. 1, 3

g Rom. 11. 36

h Rev. 4. 11
i 1 Tim. 6. 15
Dan. 4. 15, 31
j Heb. 4. 13
k Rom. 11. 13
34.
Psa. 147. 5
l Acts 15. 28
Ezek. 11. 5.
m Psa. 145. 17
Rom. 7. 12

n Rev. 5. 12
13, 14.

III. In

III. In the unity of the God-head there be three persons, of one Substance, power, and eternity; God the Father, God the Son, & God the Holy Ghost. The Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father: the Holy Ghost eternally proceeding from the Father and the Son.

o 1 Iohn 5.7.
Mat 3.16, 17
Mat. 28. 19
2 Cor. 13. 14
p 1 Iohn 1. 14
18.
q Iohn 15.
26.
Gal 4. 6.

CHAP. III.

Of G O D S Eternall Decree.

God from all eternity did, by the most wise and holy Counsell of his own will, freely and unchangeably ordain whatsoever comes to passe; yet so, as thereby, neither is God the Author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second cause taken away, but rather established.

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to passe upon such conditions.

III. By the decree of God, for the manifestation of his glory, some Men and Angels are predestinated unto ever-

a Eph. 1. 11.
Rom. 11. 33.
Heb 6. 17.
Rom. 9. 15, 18
b Iam. 1. 13, 17
1 Iohn 1. 5
c Act. 2. 23.
Mat. 17. 12
Act. 4. 27, 28
Job 19. 11.
Prov. 16. 33
d Act. 15. 18.
1 Sam. 23. 11
12.
Mat. 11. 21, 23

e Rom. 9. 11
13, 16, 18

f 1 Tim. 5. 21
Mat. 25. 41.

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11

...ing life, and others foreordained to
...verlasting death g.

g Rom. 9. 22

23

Eph. 1. 5, 6.

Prov. 16. 4.

IV. These Angels & Men thus prede-
...inated and fore-ordained, are particu-
...arly and unchangeably designed, and
...their number so certain, and definite,
...that it cannot be either increased or di-
...inished h.

h 2 Tim. 3. 13

John 13. 18

V. Those of mankind that are prede-
...inated unto life, God before the foun-
...ation of the world was laid, according
...his eternal & immutab'e purpose, and
...the secret counsell and good pleasure of
...his will, hath chosen in Christ unto e-
...verlasting glory i, out of his meer free
...his grace and love, without any fore-sight
...or of faith or good works, or perseverance
...; yet either of them, or any other thing
...the creature, as conditions or causes
...moving him thereunto k, and all to the
...the praise of his glorious grace l.

i Eph. 1. 4. 9

11

Rom. 8. 30

2 Tim. 1. 9

1 Thess. 5. 9.

k Rom. 9. 18

13, 16.

Eph. 1. 4. 9

1 Eph. 1. 6. 12

VI. As God hath appointed the Elect
...to glory, so hath he, by the eternall &
...evermost free purpose of his will, fore-or-
...dained all the meanes thereunto m.
...therefore they who are elected, being
...in *Adam*, are redeemed by Christ
...are effectually called unto Faith in
...Christ; by his spirit working in due sea-
...son, are justified, adopted, sanctified o,
...kept by his power through faith unto
...vation p. Neither are any other re-
...deem-

m 1 Pet. 1. 2

Eph. 1. 4. 5

Eph. 2. 10.

2 Thess. 2. 13

n 1 Thess. 5. 9

10.

Tit. 2. 14.

o Rom. 8. 30

Eph. 1. 5.

2 Thess. 1. 13

p 1 Pet. 1. 5.

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deemed by Christ, effectually called, justified, adopted, sanctified and saved but the Elect only *q*.

q John 17.9
Rom. 8.28
to the end.
John 6.64.65
John 10.26
John 8.46.
1 John 2.19

VII. The rest of mankinde God w^{ill} pleased, according to the unsearchable counsell of his own Will, wherby extendeth, or withholdeth mercy, as pleaseth, for the glory of his Sovereign Power over his creatures, to passe by and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice *r*.

r Mat. 11.25
26.
Rom. 9.17, 18
21, 22.
2 Tim. 2.19
20.
Judg. 5.4.
1 Pet. 4.8.
f Rom. 9.30
Rom. 11.33
Deut. 29.29

VIII. The Doctrine of this high Mysterie of Predestination, is to be handled with speciall prudence and care *s*, that men attending the wil of God revealed in his Word, and yeelding obedience thereunto, may from the certainty of their effectuall Vocation, be assured of their eternal Election *r*. So shall this Doctrine afford matter of praise, reverence, and admiration of God *x*, and humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

s 1 Pet. 1.10
x Eph. 1.6.
Rom. 11.33
w Rom. 11.5
6.20.
2 Pet. 1.10
Rom. 8.33.
Luke 10.30

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternall Power, wisdom and goodness *b*, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six dayes, and all very good *c*.

a Heb. 1. 2.
John 1. 2, 3.
Gen. 1. 26.
Job 26. 13.
Job 33. 4.
b Rom. 1. 20
1st. 10. 12
Psalm 104. 24
Psalm 33. 5, 6
Gen. 1. chap.
Heb. 11. 3

II. After God had made all other Creatures, he created Man, male and female *d*, with reasonable and immortall souls *e*, indued with knowledge, righteousness, and true holinesse after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evill, which whiles they kept, they were happy in their communion with God *k*, and had dominion over the Creatures *l*.

Col. 1. 16
Act. 17. 24
d Gen. 1. 27
e Gen. 27
with Eccles. 12. 7. and Luke 23. 43
and Mat. 10. 28.
f Gen. 1. 25
Col. 3. 10.
Eph. 4. 24.
g Rom. 2. 14
15.
h Eccles. 7. 29.
i Gen. 3. 6.
Eccl. 7. 29

k Gen. 2. 27
Gen. 3. 6.
10. 11. 23
l Gen. 1. 26
28.

CHAP. V.

Of Providence.

a Heb.1. 3.
 b Dan.4.34
 15. Psa.135. 6.
 Acts 17.25.
 29.28.
 Job 38.32,40
 41 chapters.
 c Mat.10.29
 30.31.
 d Prov.15.3.
 Psa.104.24.
 e Act 15.18
 Psa.94.8,9
 10,11.
 f Eph.1.11
 Psa 33.10, 11
 g Isa.63.14
 Eph. 3.10
 Rom.9.17
 Gen.45.7.
 Psa.145.
 h Act.3.
 i Gen.8.
 Jer.31.35
 Exod.22.13
 with Deut.
 19.5.
 1 King.22.28
 34.
 Isa 10.6,7
 k Act.27.31
 44.
 Isa.55.11.111
 Hos.2.21.22
 l Hos.1. 7.
 Mat.4. 4.
 Job 34.10
 m Rom.4.19
 20,21.
 n 2 King. 6.6
 Dan.3.27,

God the great Creator of all things doth uphold *a*, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise & holy providence according to his infallible fore-knowledge, and the free & immutable counsel of his own will *f*, to the praise of the glory of his Wisdome, Power, Justice, Goodnesse and Mercy *g*.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to passe immutably and infallibly *h*; yet, by the second Providence he ordereth them to out according to the nature of second causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*, yet is free to work without *l*, above *m*, and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his Providence, that it extendeth it self even to the first fall, and all other sin.

Angels & Men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise & powerfull bounding *q*, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends *r* : yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy & righteous, neither is, nor can be the author or approver of sin.

V. The most wise, righteous, & gracious God doth oftentimes leave for a season his own children to manifold temptations, & the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t* : and, to raise them to a more close & constant dependance for their support upon himselfe, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*.

VI. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sinnes doth blinde and harden *w*, from them he not onely withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in the

o Rom. 11.
32, 33, 34.
2 Sam. 24. 1
with 1 Chron.
21. 1.
1 King. 22, 12
2.
1 Chron. 10. 4
13, 14.
1 Sam. 16. 10
A. 2. 2.
A. 4. 27, 28.
p A. 13. 16
q Psal. 76. 10
2 King. 19. 28
r Gen. 50. 10
Isa. 10. 6, 7, 11
f 1 Sam. 1. 13
14, 17.
1 Iohn 2. 16
Psal. 50. 21.

t 2 Chron. 32.
35, 26, 31.
2 Sam. 24. 1
u 2 Cor. 12.
7, 8, 9.
Psal. 73
throughout.
Psal. 77. 1. 10
13.
Mark 14. 66
to the end
with Iohn 21.
15, 16, 17.
w Rom. 1. 24
26, 28.
Rom. 11. 7. 8.

x Dent. 26. 4

7. Mat. 13. 12

Mat. 25. 29

z Dent. 2. 30.

c Kings 8. 12

d Psal. 88. 11

e 1. 2

f 2 Thess. 2. 10

g 11. 12.

h b Exod. 7. 3

i with Exod.

j 8. 15. 12.

k 2 Cor. 1. 15. 16

l Isa. 8. 14

m 1 Pet. 2. 7. 8

n Isa. 6. 9. 10

o with Act. 18

p 26. 17.

q c 1 Tim. 4. 10

r Amos 9. 8. 9.

s Rom. 8. 28

t Isai. 43. 3. 4.

u 5. 14

their hearts x : but sometimes also with draweth the gifts which they had y, and exposeth them to such objections their corruption makes occasions sin z, and withall gives them over their own lusts, the temptations of the world, & the power of Satan a : where it comes to pass that they harden themselves ; even under those means which God useth for the softning of others b.

VII. As the providence of God doth in generall reach to all creature so after a more special manner it taketh care of his Church, and disposeth things to the good thereof c.

CHAP. VI.

Of the fall of Man, of Sin, and of the punishment thereof.

Our first Parents being seduced by the subtilty and temptation of the serpent, sinned in eating the forbidden fruit a. This their sin God was pleased according to his wise and holy counsel to permit, having purposed to order to his own glory b.

II. By this sin they fell from their originall righteousnesse and communion with God c, and so became dead in sin d, and wholly defiled in all the

a Gen. 3. 13

b 2 Cor. 11. 3.

c Rom. 11. 32

d Gen. 3. 6,

e 7. 8.

f Eccles. 7. 29

g Rom. 3. 23

h d Gen. 2. 17

i Eph. 2. 1.

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17

culties and parts of soule and body e.

III. They being the root of all man-kind, the guilt of this sin was imputed f, and the same death in sin & corrupted nature, conveyed to all their posterity descending from them by ordinary generation g.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good h, and wholly inclined to all evill i, doe proceed all actual transgressions k.

V. This corruption of nature during this life, doth remain in those that are regenerated l, & although it be, through Christ, pardoned and mortified yet both it selfe, and all the motions thereof are truly and properly sin m.

VI. Every sinne, both original and actual, being a transgression of the righteous Law of God, and contrary therunto n, doth in its own nature, bring guilt upon the sinner o, whereby he is bound over to the wrath of God p, and curse of the Law q, and so made subject to death r, with all miseries spiritual s, temporall t, and eternall u.

e Tit. 1. 15.
Gen. 6. 5. Jer.
179. Rom. 3.
10. to 19.
f Gen. 1. 27.
28. & Gen. 2.
16 17. and
Acts 17. 23.
with Rom. 5.
12. 15. 16. 17.
18. 19. and
1 Cor. 15. 21. 1
22. 45.
g Plal. 51. 5.
Gen. 5. 3. Job
14. 4. Job 15.
14.
h Rom. 5. 6.
Rom. 8. 2.
Rom. 7. 18.
Col. 1. 21.
i Gen. 6. 5.
Gen. 8. 21.
Rom. 3. 10. 11.
12. & 13. Col.
k Rom. 1. 6. 1
15. Eph. 2. 1. 2
Mat. 1. 1. 2. 3. 4
l 1 John 1. 8. 8
to Rom. 7. 1
14. 15. 18. 23.
m Rom. 3. 1. Prov.
20. 9. Eccl. 10.
20.
n Rom. 7. 1. 9
7. 25. 1. 10. 11
Gal. 5. 17. 1
o John 3. 18. 1
p Rom. 1. 18. 19
q Eph. 2. 3. 1
r Gal. 3. 10. 1
s Rom. 6. 23. 1
t Eph. 4. 18.
u Rom. 8. 20.
Iam. 3. 39.

u Matth. 25. 41. 2 Thess. 1. 9.

CHAP. VII.

Of Gods Covenant with Man.

THE distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as the Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on Gods part, which he has been pleased to expresse by way of Covenant *a*.

a Isa. 40. 13
14, 15, 16, 17
Job 9. 3, 1, 33
1 Sam. 2. 15

Psa. 113. 5, 6
Psa. 100. 2, 3

Job 22. 1, 3
Job 35. 7, 8

Luke 17. 10
Acts 17. 24, 25

Gal. 3. 12
Rom. 10. 5

Rom. 5. 12, 13
20

Gal. 2. 17
Gal. 3. 10

Gal. 4. 11
Rom. 3. 20, 21

Gen. 3. 15. Isa. 42. 6.

Mark 16. 15
16. John 3. 16

Rom. 10. 6, 9
Gal. 3. 11.

Ezek. 36. 26, 27
John 6. 44, 45

Ezek. 36. 26, 27
John 6. 44, 45

Ezek. 36. 26, 27
John 6. 44, 45

Ezek. 36. 26, 27
John 6. 44, 45

Ezek. 36. 26, 27
John 6. 44, 45

Ezek. 36. 26, 27
John 6. 44, 45

Ezek. 36. 26, 27
John 6. 44, 45

I I. The first Covenant made with man, was a *Covenant of works b*, wherein life was promised to Adam, and him to his posterity *c*, upon condition of perfect and personall obedience.

I I I. Man by his fall having made himselfe incapable of life by that Covenant, the Lord was pleased to make a *Second e*, commonly called the *Covenant of Grace*: Wherein he freely offereth unto sinners Life and Salvation through Jesus Christ, requiring of them faith in him, that they may be saved *f*, and promising to give unto all those that are ordained unto life, his holy Spirit to make them willing and able to persevere *g*.

I V. This Covenant of Grace is

que

quently set forth in the scripture, by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed *h.*

h Heb. 9. 15, 16
17. Heb. 7. 22
Luke 22. 20
1 Cor. 11. 25
2 Cor. 3. 6, 7, 8
9.

V. This Covenant was differently administered in the time of the Law, and in the time of the Gospel: Under the Law it was administered by promises, prophecies, sacrifices, circumcision, the Paschall Lamb, and other types and ordinances delivered to the people of the Jewes, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith, in the promised Messiah Aby whom they had full remission of sins, and eternall salvation, and is called, *The Old Testament m.*

k Heb. 8, 9, 10 chapters.
Rom. 4. 11.
Col. 2. 11, 12
1 Cor. 5. 7
1 1 Cor. 11.
1. 3. 34. Heb. 11. 13. Pol. 8. 56.
m Gal. 3. 7, 8
9, 14
n Cor. 12. 14

VI. Under the Gospel, when Christ the substance *n.* was exhibited, the Ordinances in which his Covenant is dispensed, are the preaching of the Word, and the administration of the Sacraments, Baptisme, and the Lords Supper. Which though fewer in number, and administered with more simplicity, and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy, to all na-

o Mat. 28. 19
20
1 Cor. 14. 21
24 25
p Heb. 12. 22
to 28.
1er. 31. 34

q Mat. 28. 19
 Eph. 2. 15, 16.
 17. 18, 19
 r Luke 22. 20
 f Gal. 3. 16, 17
 Rom. 3. 21, 22
 23 30
 Plal. 32. 1.
 with Rom. 4.
 3, 6, 16, 17, 23.

tions, both Jewes and Gentiles *q* : and
 is called the New Testament *r*. There
 are not therefore Two Covenants,
 grace differing in substance, but one and
 the same under various dispensations *f*.

24. Heb. 13. 8. Acts 15. 21.

CHAP. VIII.

Of Christ the Mediator.

a Isa. 42. 1
 1 Pe. 1. 19, 20
 John 3. 16.
 1 Tim. 2. 5.
 b Acts 3. 22
 c Heb. 5. 5, 6
 d Plal. 1. 6.
 Luke 1. 33.
 e Eph. 5. 23
 f Heb. 1. 1
 g Acts 17. 31
 h John 17. 6
 Plal. 32. 30.
 Isa. 53. 10.
 i 1 Tim. 2. 6
 Isa. 55. 4, 5
 1 Cor. 1. 30.

k 1 John 1. 14
 r John 5. 20.
 Phil. 2. 6.
 Gal. 4. 4.
 1 Heb. 2. 14.
 16, 17.
 Heb. 4. 15.

IT pleased God, in his eternall pur-
 pose, to choose and ordain the Lord
 Jesus, his onely begotten Son, to be
 the Mediator between God and Man,
 the Prophet *b*, Priest *c*, and King *d*, the
 Head and Saviour of his Church *e*, the
 Heire of all things *f*, and Judge of the
 World *g* : Unto whom He did from
 eternity give a People, to be his seed
 & to be by him in time redeemed, cal-
 led, justified, sanctified, and glorified.

II. The Son of God, the second Per-
 son in the Trinity, being very and eter-
 nall God, of one Substance, and equal
 with the Father, did, when the fulness
 of time was come, take upon Him Man-
 nature *k*, with all the essentiall prop-
 ties, and common infirmities thereof,
 yet without sin *l* : being conceived
 the power of the holy Ghost, in-

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womb of the virgin *Mary*, of her substance *m*. So that two whole, perfect, and distinct Natures, the God-head and the Manhood, were inseparably joyned together in one person, without Conversion, Composition, or Confusion *n*. Which person is very God, and very Man, yet one Christ, the onely Mediator between God and Man *o*.

m Luke 1. 27.
11. 35 Gal. 4. 4

n Luke 1. 35.
Col. 2. 9 Rom. 9. 5. 1 Pet. 3. 18. 1 Tim. 3. 16.
o Rom. 1. 4.
1 Tim. 2. 5.

III. The Lord Jesus in his Humane Nature thus united to the Divine, was sanctified and annointed with the holy Spirit above measure *p*, having in him all the treasures of wisdom and knowledge *q*: in whom it pleased the Father that all fulness should dwell *r*: to the end that being holy, harmless, undefiled and full of grace and truth *s*, he might be thoroughly furnished to execute the office of a Mediator, and surety *t*. Which office he took not unto himselfe, but was thereunto called by his Father *u*, who put all power and judgement into his hand, and gave him commandment to execute the same ***.

p Psal. 45. 7.
John 3. 34.

q Col. 2. 3.
r Col. 1. 19.

s Heb. 7. 14.
John 1. 14.

t Act. 10. 38.
Heb. 8. 24.
Heb. 7. 22.

u Heb. 5. 4, 5.

*** John 5. 22, 27. Mat. 28. 18. Act. 2. 36.
x Psal. 40. 7, 8, with Heb. 10. 5. 10. 11.

John 10. 18.
Phil. 2. 8.

y Gal. 4. 4.
z Matth. 3. 17.
Matth. 5. 15.

a Mat. 25. 37, 38.
Luke 21. 49.
Mat. 27. 46.
Matth. 26. 27.
Chapters.

IV. This office the Lord Jesus did most willingly undertake *x*; which that he might discharge, he was made under the law *y*, and did perfectly fulfill it *z*, endured most grievous torments immediately in his soule *a*, and most painfull sufferings in his body *b*: was crucified,

B 3

and

c Phil. 2. 8.

d Acts 2. 23

2. 17

+ Acts 13. 37.

Rom. 6. 9

e 1 Cor. 5. 1, 4

f John 10.

25. 27

g Mar. 16. 19

h Rom. 8. 34

Heb. 9. 24.

i Heb. 7. 25

j Rom. 14. 9, 10

k Heb. 7. 15

l Rom. 14. 19

m 10. Acts 1. 11

Acts 10. 42.

Mat. 13. 40.

41. 42

Jud. v. 6.

n 2 Pet. 2. 4

k Rom. 5.

Heb. 9. 14. 16

Heb. 10. 14

Ephes. 5. 1.

Rom. 3. 25, 26

o Dan. 9. 24. 26

Col. 1. 19, 20

Ephes. 1. 11. 14

John 17. 2

Heb. 9. 12. 15

m Gal. 4. 4. 5

Gen. 3. 15

Rev. 13. 8.

Heb. 13. 8.

and died c : was buried, and remained under the power of death ; yet saw corruption d. On the third day he arose from the dead e, with the same body which he suffered f, with which also ascended into Heaven, and there sitteth at the right hand of his Father g, making intercession h, and shall return to Judge men, and Angels, at the end of the World i.

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal spirit, once offered up unto God, hath fully satisfied the Justice of his Father k, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him l.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in, and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head ; and the Lamb slain from the beginning of the world : being yesterday, and to day the same, and for ever

VII. Christ in the work of Mediation acteth according to both Natures, by each Nature doing that which is proper to it selfe *n*; yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the person denominated by the other Nature *o*.

n Heb. 9. 14.
o 1 Pet. 3. 18.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly, and effectually, app'y and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, and by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to believe and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their enemies by his Almighty power and wisdom, in such manner and wayes as are most consonant to his wonderfull and unfearchable dispensation *t*.

o Acts 20. 28.
John 3. 1.
p John 3. 16
q John 6. 37
John 10. 11
r 1 John 2. 1
Rom. 8. 34
s John 15. 13
15. Eph. 5. 7
8. 9. John. 8. 7
t John 14. 16
Heb. 12. 2
2 Cor. 4. 13
Rom. 8. 4
Rom. 15. 18, 19
John 17. 17.
u Psal. 110. 2
1 Cor. 15. 25
28. Mat. 4. 23
Col. 2. 15.

CHAP. IX.

Of Free-will.

GOD hath indued the Will of Man. with that naturall liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evill *a*.

a Mat. 17. 12
Rom. 1. 14.
Deut. 10. 19

B 4.

II. Man.

II. Man in his state of Innocency, had freedom and power to will, and to do that which was good and well-pleasing to God *b*; but yet mutably, so that he might fall from it *c*.

III. Man by his fall into a state of sin hath wholly lost all ability of Will to any spirituall good accompanying salvation *d*; so as a naturall man being altogether averse from that good *e*, and dead in sin *f*, is not able by his own strength to convert himselfe, or to prepare himselfe thereunto *g*.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his naturall bondage under sin *h*; and by his grace alone, enables him freely to will, and to do that which is spirituall good *i*; yet so, that by reason of his remaining corruption, he doth not perfectly nor once will that which is good, but doth all that which is evill *k*.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory onely *l*.

b Eccles. 7.

29. Gen. 1.

26.

c Gen. 2. 16.

17. Gen. 3. 6.

d Rom. 8. 7.

Iohn 15. 5.

e Rom. 3. 10.

12.

f Eib. 2. 15.

Col. 2. 14.

g Iohn 6. 44.

65. Eph. 2. 2.

3. 15.

1 Cor. 8. 14.

Titus 2. 3.

h Rom. 6. 8.

i Gal. 5. 17.

Rom. 7. 15.

8. 19. 21. 13.

k Eph. 4. 13.

Heb. 12. 33.

1 I Iohn 3. 2.

Iude 7. 24.

l Gal. 5. 17.

Rom. 7. 15.

8. 19. 21. 13.

k Eph. 4. 13.

Heb. 12. 33.

1 I Iohn 3. 2.

Iude 7. 24.

CHAP. X.

Of effectuall Calling.

ALL those whom God hath predestinated unto life, and those onely, he is pleased in his appointed & accepted time, effectually to call *a* by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c* inlightning their mindes spiritually and savingly to understand the things of God *d*; taking away their heart of stone, and giving unto them an heart of flesh *e*; renewing their wills, & by his Almighty power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*; yet so, as they come most freely, being made willing by his grace *h*.

II. This effectuall Call is of Gods free and speciall grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, untill being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered and conveyed in it *l*.

III. Elect Infants dying in infancy are regenerated and saved by Christ, through the Spirit *m*, who worketh

a Rom. 8. 30.
Rom. 11. 7.
Eph. 1. 10, 11.
b 2 Thess. 2. 13, 14.
c 2 Cor. 3. 36.
d Rom. 8. 3.
Eph. 2. 1, 2, 3, 4, 5.
e 2 Tim. 1. 9. 10.
f Acts 26. 18.
g 1 Cor. 10. 12.
h Eph. 1. 17, 18.
i Ezek. 36. 27.
j Ezek. 11. 19.
k Phil. 2. 13.
l Deut. 30. 6.
m Ezek. 36. 27.
n Eph. 1. 19.
o Joh. 6. 44, 45.
p Cant. 1. 4.
q Psal. 110. 3.
r John 6. 37.
s Rom. 6. 15.
t 17, 18.
u 1 2 Tim. 1. 9.
v Titus 3. 4, 5.
w Eph. 2. 4, 5, 8.
x 9. Rom. 9. 11.
y k 1 Cor. 2. 4.
z Rom. 8. 7.
aa Eph. 2. 3.
ab 1 John 6. 37.
ac Ezek. 36. 27.
ad Rom. 8. 9.
ae John 5. 25.
af m Luke 18. 15.
ag 16. and Acts 2. 38, 39. and John 3. 5. and John 5. 12. compared.

7 John 3. 8.

when, and where, and how he pleaseth
So also are al other elect persons who are
uncapable of being outwardly called
by the Ministry of the Word o.

o 1 John 5.

12. Acts 4. 12

p Mat. 22. 14

q Mat. 7. 22

Mat. 13. 20. 21

Heb. 6. 4. 5.

r John 6. 64

65, 66. John

8. 24

s Acts 4. 12

T John 14. 6

Ephes. 2. 12

John 4. 22.

John 17. 3.

t 2 John 7. 9

10, 11

1 Cor. 16. 22

Gal. 1. 6. 7, 8

IV. Others, not elected, although they
may be called by the Ministry of the
Word p, and may have some common
operations of the Spirit q, yet they
never truly come unto Christ, and there-
fore cannot be saved r: much lesse can
men, not professing the Christian Reli-
gion, be saved in any other way what-
soever, be they never so diligent to
frame their lives according to the light
of Nature, and the Law of that Religi-
on they do profess s. And, to assert and
maintain, that they may, is very perni-
cious, and to be detested t.

CHAP. XI.

Of Justification.

a Rom 8. 30.

Rom. 3. 24.

THose whom God effectually
calleth, he also freely justifieth
a: not by infusing righteousness
into them, but by pardoning their sins
and by accounting and accepting them
as righteous: not for any thing
wrought in them, or done by them,
but for Christs sake alone: nor, by imputing
faith itself, the act of believing, or a

other evangelicall obedience, to them, as their righteousness; but by, imputing the obedience and satisfaction of Christ unto them *b*, they receiving, and resting on him and his righteousness by faith, which faith, they have not of themselves, it is the gift of God *c*.

I I. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*.

I I I. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers Justice in their behalf *f*. Yet, in as much as he was given by the Father, for them *g*; and his obedience and satisfaction accepted in their stead *h*. And, both freely, not for any thing in them; their justification is only of free grace *i*; that, both the exact justice, and which grace of God, might be glorified in the Justification of sinners *k*.

I V. God did from all eternity, decree to justify all the elect *l*, and Christ did, in the fullness of time, die for their sins, and rise again for their justification *m*: nevertheless, they are not justified,

b Rom. 4. 5 6 7, 8.

c Cor. 5. 19. 21

Rom. 3. 22. 24

25 27, 28

Titus 3. 5. 7

Eph. 1. 7. Jer.

23. 6. 1 Cor.

1. 30, 31

Rom. 5. 17, 8

19

e Acts 10. 44

Gal. 2. 16

Paul 3. 9

Acts 13. 38. 39.

Eph. 2. 7, 8

d John 1. 12.

Rom. 3. 28.

Rom. 1. 1

f Jam. 2. 17.

22. 26.

Gal. 5. 6.

f Rom 3. 28.

9, 10, 19

1 Tim. 2. 5, 6

Heb 10. 10.

14. Dan. 9. 24.

26. Isa. 53. 4, 5

5, 10 11, 12.

g Rom. 8. 31

h 2 Cor. 5. 21

Mat. 3. 17

Eph. 5. 2

Eph. 1. 7

i Rom. 3. 14

Ephes. 2. 7

k Rom. 3. 26

1 Gal. 3. 8

1 Pet. 1. 2

19. 20.

Rom. 8. 30.

m Gal. 4. 4.

1 Tim. 2. 6

Rom. 4. 25.

n Col. 1. 2. 22.

Gal. 2. 16. Tit.

3 4, 5, 6, 7.

o Matth. 6. 12.

I John 1. 7. 5.

I John 2. 1. 2.

p Luk 12. 32.

John 10. 28.

4 Heb. 10. 14.

q Psal. 89. 31.

32, 33.

Psal. 51. 7, 8, 9,

10, 11, 12.

Psal. 32. 5.

Matth. 26. 75.

1 Cor. 11. 30.

32. Luke 1. 20.

r Gal. 4. 9. 13.

14. Rom. 4.

21 23, 24.

Heb. 13. 8.

fied, untill the holy Spirit doth in d
time actually apply Christ unto them

V. God doth continue to forgive
sins of those that are justified o; and
though they can never fall from
state of justification, yet they may
their sins fall under Gods fatherly d
pleasure, and not have the light of h
countenance restored unto them, unt
they humble themselves, confess the
sins, beg pardon, and renew their Fai
and Repentance q.

VI. The justification of Believers
under the old Testament, was in
these respects one and the same wi
the justification of believers under t
New Testament.

CHAP. XII.

Of Adoption.

ALL those that are justified, G
vouchsafeth, in and for his o
Son Jesus Christ, to make p
takers of the grace of Adoption a :
which they are taken into the numb
and enjoy the liberties and priviled
of the children of God b, have his na
put upon them c; receive the Spirit
Adoption d, have access to the Thr
of Grace with boldnesse e, are inab

a Eph. 1. 5.

b Gal. 4. 4, 5.

Rom. 8. 17.

John 1. 1. 12.

c Jer. 17. 9.

2 Cor. 6. 18.

Rev. 3. 12.

d Rom. 8. 15.

e Eph. 3. 12.

Rom. 5. 2.

b. 2. 1

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to cry Abba Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastened by him as by a Father *k*: yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises as heires of everlasting life *o*.

f Gal. 4. 6.
g Psal. 103. 13.
h Prov. 14. 16.
i Mat. 6. 10.
j 1 Pet. 5. 7.
k Heb. 12. 6.
l Lam. 3. 31.
m Eph. 4. 20.
n Heb. 6. 12.
o 1 Pet. 1. 3, 4.
Heb. 1. 14.

CHAP. XIII.

Of Sanctification.

They who are effectually called and regenerated, having a new heart and a new Spirit, created in them; are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the severall lusts thereof are more and more weakened and mortified *d*; and they more and more quickned & strengthened in all saving graces *e*, to the practice of true holinesse, without which no man shall see the Lord *f*.

a 1 Cor. 6. 11.
Acts 20. 32.
Phil. 3. 10.
Rom. 6. 5, 6.
b Iohn 17. 17.
Eph. 5. 26.
c 2 Thess. 2. 13.
d Rom. 6. 6. 14.
Gal. 5. 24.
Rom. 8. 13.
e Col. 1. 11.
Eph. 3. 16, 17, 18, 19.
f 2 Cor. 7. 1.
Heb. 12. 14.

II: This Sanctification is throughout, in the whole man *g*; yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continuall, and irreconcilable Warre; the flesh lusting against

g 1 Thess. 5. 23.

h 1 Ioh. 1. 10.
Rom. 7. 18, 19.
Phil. 3. 12.

against the spirit, and the spirit against the flesh *i*.

i Gal. 5.17
1 Pet. 2.11

k Rom. 7.23

l Rom. 6.14
m Iohn 5.4.
Eph. 4.15, 16
n 1 Pet. 3.18
2 Cor. 3.18.
2 Cor. 7.1.

III In which warre, although remaining corruption, for a time, may much prevail *k*; yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*; and so, the Saints grow in grace *m*, perfecting holiness in the fear of God *n*.

H C A P. X I V.

Of Saving Faith.

a Heb. 10.39
b 2 Cor. 4.13
Eph. 1.17, 18,
19.
Eph. 2.8
c Rom. 10.14
17.

d 1 Pet. 2.2
Acts 20.32
Rom. 4.11
Luke 17.5
Rom. 1.16
17.

e Iohn 4.42
1 Thel. 2.13.
2 Iohn 5.10.
Acts 24.14

f Rom. 16.26
2 Tim. 4.2

THe grace of Faith, whereby the elect are enabled to beleieve in the saving of their souls *a*, is the worke of the Spirit of Christ in the hearts *b*; and is ordinarily wrought by the Ministry of the Word, *c* by which also, and by the administration of the Sacraments and Prayer, it is increased and strengthened *d*.

I I. By this Faith, a Christian beleieveth to be true, whatsoever is revealed in the Word, for the authority of God himselfe speaking therein *e*; and, acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands *f*; trembling at the threatnings *g*, and imbu-

...ing the promises of God for this life,
 ...and that which is to come *b*. But the
 ...principall acts of saving faith, are, Ac-
 ...cepting, Receiving, and Resting upon
 ...Christ alone for Justification, Sancti-
 ...fication, and Eternall life, by vertue of
 ...the Covenant of Grace *i*.

*Heb. 11.13.
 1 Tim. 4.8.*

III. This faith is different in de-
 ...grees, weak, or strong *k*; may be often
 ...and many wayes assailed, and weakened,
 ...but gets the victory *l*; growing up in
 ...many to the attainment of a full assu-
 ...rance through Christ *m*, who is both the
 ...Author and finisher of our faith *n*.

*John 1.12.
 Acts 16.31.
 Gal. 2.29.
 Acts 15.11.
 1 Heb. 5.13, 14.
 Rom. 4.19, 20.
 Mat. 6.30.
 Mat. 8.10.
 Luke 22.31.
 23. Ephel. 6.
 16. John 5.4, 5.
 Heb. 6.11.
 12. Heb. 10.32.
 Col. 2.2.
 Heb. 12.2.*

CHAP. XV

Of Repentance unto life.

Repentance unto life, is an evan-
 ...gelicall grace *a*, the Doctrine
 ...whereof is to be preached by
 ...every Minister of the Gospel, as well
 ...as that of Faith in Christ *b*.

*Zec. 12.10.
 Acts 11.18.*

I I. By it, a sinner, out of the sight and
 ...sense, not only of the danger, but also of
 ...the filthinesse and odiousnesse of his sins,
 ...as contrary to the holy nature, and righ-
 ...eous Law of God: and, upon the ap-
 ...prehension of his mercy in Christ to
 ...such as are penitent, so grieves for, and
 ...hates his sins, as to turne from them all
 ...unto

*Luke 24.47.
 Marke 1.15.
 Acts 20.21.*

c Eze. 18. 30
 31. Eze. 36. 31
 Isa. 30. 22.
 Psal. 51. 4. Jer.
 31. 18, 19. Joel
 2. 12, 13. A.
 mos 5. 15. Psa.
 119. 128.
 2 Cor. 7. 11.
 d Psal. 119. 6.
 59. 106.
 Luke 1. 6.
 2 King 23. 25.
 e Eze. 36. 31.

32.
 Eze. 16. 61, 62
 63.
 f Hosea. 14. 2.
 4. Rom. 3. 24.
 Eph. 1. 7.
 g Luke 13. 3. 5
 Acts 17. 30. 31
 Rom. 5. 21.
 h Rom. 6. 23.
 Matth. 12. 35
 i Isa. 55. 7.
 Rom. 8. 1.
 Isa. 1. 16. 18.

k Psal. 19. 13
 Luke 19. 8.
 l I Tim. 1. 13.
 15.

j Psal. 51. 4, 5,
 7, 9, 14.
 Psal. 32. 5. 6.
 m Pro. 28. 12.
 n Iohn 1. 9.

o I m. 5. 16.
 Luke 17. 3. 4.
 Ios. 7. 10.
 Psalm 51.
 throughout.
 o 2 Cor. 2. 8.

unto God c, purposing and endeavouring to walk with him in all the wayes his commandments d.

III. Although Repentance be not be rested in, as any satisfaction for or any cause of the pardon thereof which is the act of Gods free grace Christ f, yet it is of such necessity to sinners, that none may expect pardon without it g.

IV. As there is no sin so small, but deserves damnation h, so there is none so great, that it can bring damnation upon those who truly repent i.

V. Men ought not to content themselves with a generall repentance, but is every mans duty to endeavour to repent of his particular sinnes particularly k.

VI. As every man is bound to make private confession of his sinnes to God, praying for the pardon thereof l; upon which, and the forsaking of them, shall finde mercy m: So he that scandalizeth his Brother, or the Church Christ, ought to be willing by a private or publick confession, and sorrow for his sinne, to declare his repentance to those that are offended n, who thereupon to be reconciled to him and in love to receive him o.

CHAP. XVI.

Of good Works.

Good Works are only such as God hath commanded in his holy Word *e*, and not such, as without the warrant thereof, are devised by men out of blinde zeal, or upon any pretence of good intention *b*.

II. These good Works, done in obedience to Gods Commandments, are the fruits and evidences of a true and lively faith *c*; and by them believers manifest their thankfulness *d*, strengthen their assurance *e*, edify their brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, & glorify God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*, that having their fruit unto holinesse, they may have the end, Eternall life *l*.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform

a Micah. 6. 8.
Rom. 12. 2.
Heb. 13. 21.
b Mat. 15. 9.
Isa. 29. 13.
1 Pet. 1. 18.
Rom. 16. 2.
John 16. 2.
1 Sam. 15. 22.
22.
c Lam. 2. 18.
22.
d Psal. 116. 12.
13.
1 Pet. 2. 9.
e 1 John 2. 3.
5. 2 Pet. 1. 5.
6, 7, 8, 9, 10.
f 2 Cor. 9. 3.
Mat. 5. 16.
g Tit. 2. 5.
10, 11, 12.
1 Tim. 6. 1.
h 1 Pet. 2. 15.
i 1 Pet. 3. 12.
Phil. 1. 11. 10.
15. 8.
k Eph. 2. 10.
l Rom. 6. 22.
m John 15. 4.
6.
Ezek. 36. 26.
27.
n Phil. 2. 13.
Phil. 4. 13.
2 Cor. 3. 5.

from any duty, unlesse upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them o.

o Phil. 2. 12
Heb. 6. 11. 12
2 Pet. 1. 2. 5,
10. 11. 12. 13. 64
7. 2 Tim. 1. 6
Acts 26. 6. 7
Jude 7. 20, 21

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do p.

p Luke 17. 10
Heb. 13. 22
Job. 9. 2, 3 Gal.
5. 17.

V. We cannot, by our best works merit pardon of sin, or eternall life at the hand of God, by reason of the disproportion that is between the glory to come, and the infinitestance that is between us & God, which by them, we can neither profit nor satisfy for the debt of our former sins; but when we have done all we can have done but our duty, and are unprofitable servants; and because as the good, they proceed from his Spirit as they are wrought by us, they are filed & mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement.

q Rom. 3. 20
Rom. 4. 2, 4, 6
Eph. 2. 8, 9
Tit. 2. 5, 6, 7
Rom. 8. 8
Psalm 16. 2, 10
21. 2, 3. Job 35
7, 8
r Luke 17. 10
s Gal. 5. 22, 23
t Isa. 61. 6.
Gal. 5. 17.
Rom. 7. 15, 18
Psalm 143. 2
Psalm 130. 3.
u Eph. 1. 9
1 Pet. 2. 5
Exod. 28. 38
Gen. 4. 4.
with Heb. 1. 4

VI. Yet notwithstanding, the persons of Believers being accepted through Christ, their good works also are accepted in him u, not as though they were of life wholly unblamable and unrepentant.

possible in GOD'S sight *x*: but that, he
looking upon them in his Son, is pleased
to accept and reward that which is sin-
cere, although accompanied with many
weaknesses and imperfections *x*.

VII. Workes done by ungenerate
men, although for the matter of them,
they may be things which God com-
mands, and of good use both to them-
selves and others *y*; yet, because they
proceed not from a heart purified by
faith *z*: nor are done in a right manner,
according to the Word *a*, nor to a right
end, the glory of God *b*; they are there-
fore sinfull, and cannot please God, or
make a man meet to receive grace from
God *c*. And yet their neglect of them, is
more sinful and displeasing unto God *d*.

Isa. 1. 4. Rom. 9. 16. Titus 3. 5. d Psal. 14. 4. Psal. 15. Job 21. 14.
5. Matth. 23. 41, 42, 43, 45. Matth. 23. 23.

3. Job. 2. 29. Psal. 42. 1. 1. Heb. 12. 20. 2. Cor. 11. 12. Heb. 11. 6. 1. Mat. 23. 21, 23. y 2 King. 18. 30. 31. 1 King. 21. 27. 29. Phil. 1. 15. 16, 18. z Gen. 4. 5. with Heb. 11. 4. Heb. 11. 16. a 1 Cor. 13. 5. 1. Mat. 11. 5. Mat. 6. 33. 16. c Hag. 2. 19. Tit. 1. 15. Amos 5. 21, 23. Job 21. 14.

CHAP. XVII.

Of the Perseverance of the Saints.

They whom God hath accepted in
his Beloved, effectually called, and
sanctified by his Spirit, can nei-
ther totally, nor finally fall away from
the state of Grace; but shall certainly
persevere therein to the end, and be
saved *a*.

a Phil. 1. 6. 2 Pet. 1. 10. John 10. 28, 29. John 3. 9. 1 Pet. 1. 5. 9.

This II.

b² Tim. 2. 18

19. Jer. 31. 1.

c Heb. 10. 10.

14. Heb. 13. 10

21. Heb. 9. 12,

13. 14. 15.

Rom. 8. 33. to
the end.

John 19. 11.

26. Lukt. 12.

32. Heb. 7. 25.

d John 14. 16

17. 1 John 2.

27. 1 Joh. 3. 9.

e Jer. 32. 40.

f John 10. 28

2 Theff. 3. 3.

1 John 2. 19.

g Mat. 26. 70,

72. 74.

h Psal. 51.

title and v. 14

i Isai. 64. 5. 7.

9. 2 Sam. 11

27.

k Eph. 4. 30.

l Psal. 51. 8.

10. 12. Rev. 2.

4. Cant. 5. 2. 3,

4. 6.

m Isa. 36. 17.

Mark 6. 52.

Mark 16. 14.

n Psal. 32. 3. 4

Psal. 51. 8.

o 2 Sam. 12.

14.

p Psal. 89. 31.

32.

1 Cor. 11. 31.

II. This perseverance of the Saints depends not upon their own free will; but upon the immutability of the decree of Election flowing from the free and unchangeable love of God the Father *b*; upon the efficacy of the merit and intercession of Jesus Christ *c*; upon the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the covenant of grace *e*; from all which ariseth also the certainty and infallibility thereof *f*.

III. Nevertheless, they may, through the temptations of Satan, and of the World, the prevalency of corruption remaining in them; and the neglect of the means of their preservation, fall into grievous finnes *g*; and for a time continue therein *h*; whereby they incur Gods displeasure *i*; and grieve his holy spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened and their consciences wounded *n*, hinder and scandalize others *o*, and bring temporal judgements upon themselves.

CHAP. XVIII.

Of the assurance of grace and salvation.

Although Hypocrites & other unregenerate men may vainly deceive themselves with false hopes & carnall presumptions of being in the favour of God, & estate of salvation *a*; which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Job 8.13, 14.
b Mich. 2.11.
Deut. 32. 19
Iohn 8. 41.
b Mat. 7. 21.

c 1 Ioh. 2. 3.
1 Iohn 3. 14.
18, 19, 21, 24.
1 Iohn 5. 13.
d Rom. 5. 2, 5

II. This certainty is not a bare conjecturall & probable perswasion grounded upon a fallible hope *e*: but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of adoption witnessing with our Spirits, that we are the children of God *h*: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

e Heb. 6. 11.
19.

f Heb. 6. 17
18.

g 2 Pet. 1. 4.
5 10. 11.
1 Iohn 2. 3.
1 Iohn 3 14.
2 Cor. 1. 13.
h Rom. 8. 15,
16
i Eph. 3. 12, 14
Eph. 4. 30.
3 Chr. 1. 1. 20

III. This infallible assurance doth
not

not so belong to the essence of faith, that a true believer may wait long, conflict with many difficulties before he be partaker of it; yet being enabled by the Spirit to know the things which freely give him of God, he may with extraordinary revelation, in the right of ordinary meanes, attain thereunto. And therefore it is the duty of every one to give all diligence to make his call and election sure *m*; that thereby his heart may be enlarged in peace & joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the profits of this assurance *n*: so farre from inclining men to loosenesse *o*.

I V. True believers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, by negligence in preserving of it, by falling into some speciall sin, which woundeth the conscience, & grieveth the spirit; by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, and suffering such as feare him, to walk in darkness and to have no light *p*; yet are they never utterly destitute of that seed of God and life of faith, that love of Christ, the brethren, that sincerity of heart and conscience of duty, out of which, by

k 1 Iohn 5. 13
Isai. 50. 10
Mark 9. 24
Psalms 88
throughout.
Psal. 77 to
verse 12:

1 1 Cor. 2. 12
1 Iohn 4. 13
Heb. 6. 11, 12
Eph. 3. 17, 18
19.

m 2 Pet. 1. 10
n Rom. 5. 1, 2,
5. Rom. 14. 7

Rom. 15. 7
Eph. 1. 3, 4
Psal. 46. 7.
Psal. 119. 32

o 1 Iohn 2. 1
2. Rom. 6. 1, 2
Tit. 3. 11. 11.

14. 1 Cor. 7
1. Rom. 8. 1, 12

1 Iohn 3. 2, 3
Psal. 130. 4.

1 Iohn 1. 6, 7

p Can 5. 1, 2

6. Psal. 51. 6

12, 14. Eph. 4

30. 31. Psal. 77

1. to 10

Matth. 6. 69,

70, 71, 72.

Psal. 71. 22.

Psalms 88

throughout.

Isai. 5. 10

operation of the Spirit, this assurance
 may in due time be revived *q* : and by
 which in the mean time, they are
 supported from utter despair *r*.
q 1 John 3.9
 Luke 21.21
 Job 13.15.
 Psal. 73.15.
 Psal. 51.8.11
r Mich. 7.7,8,9. Jer. 52.40. Isa. 54.7,8,9,10. Psal. 22.1, Psal. 8.8. throughout

CHAP. XIX.
Of the Law of God.

GOD gave to Adam a Law, as a
 Covenant of Workes, by which he
 bound him & all his posterity to
 personall, entire, exact, and perpetuall
 obedience; promised life upon the ful-
 filling, and threatned death upon the
 breach of it : and endued him with
 power and ability to keep it *a*.

II. This Law, after his fall, continued
 to be a perfect Rule of Righteousnesse;
 and as such, was delivered by God upon
 Mount Sinai in ten Commandements,
 and written in two Tables *b* : the foure
 first Commandements containing our
 duty towards God; and the other six,
 our duty to Man *c*.

II. Beside this law, commonly called
 Morall, God was pleased to give the
 people of Israel, as a Church under age,
 Ceremonial Lawes, containing severall
 typical Ordinances, partly of Worship,
 prefiguring Christ, his graces, actions,
 sufferings and benefits *d* : and partly,
 holding

a Gen. 1.16,
 27, with Gen.
 2.17. Rom. 2.
 14, 15. Rom.
 10.5. Rom. 5.
 12.19. Gal. 1.
 10, 12. Eccles.
 7.29. Job 18
 10.
b 1am. 1.25
 1am. 2.8, 10, 11
 12. Rom. 13.8
 7. Deut. 5.31
 Deut. 10.4.
 Exod. 34.1.
 9 Mat. 23.37
 28, 39, 40

d Heb. 9. chap
 Heb. 10.1. Gal.
 4.2, 3, 3. Col. 2.
 17.

e 1 Cor. 5. 7.
 2 Cor. 6. 17.
 Jude vers. 23
 f Col. 2. 14, 16,
 17.
 Dan. 9. 27.
 Eph. 2. 15, 16

g Exod. 21
 chapter.
 Exod. 21. 1. to
 29.
 Gen. 49. 10.
 with 1 Pet. 2.
 13, 14.
 Matth 5. 17.
 with vers. 38,
 39. 1 Cor. 9,
 8, 9, 10.
 h Rom. 13.
 8, 9, 10.
 Eph. 6. 2.
 i Ioh. 2. 3, 4,
 7, 8.
 i Iam. 3. 10, 11
 k Matth 5. 17
 18, 19, Iam.
 2. 8. Rom. 3. 31
 l Rom. 6. 14.
 Gal. 3. 16. Gal.
 3. 11. Gal. 4. 4,
 5. Acts 13. 39.
 Rom. 8. 1.
 m Rom. 7. 12.
 22. 13. Psal.
 119. 4 5, 6.
 n 1 Cor. 7. 19.
 Gal. 5. 14, 16,
 18, 19, 10, 21,
 22, 23.
 o Rom. 7. 7.
 Rom 3. 10.

o Iam. 1. 23,
 24 25,
 Rom. 7. 9. 14.
 24.

holding forth divers instructions
 morall duties e. All which ceremonies
 Lawes are now abrogated under
 new Testament f.

IV. To them also, as a body pol
 he gave sundry Judicial laws, which
 pired together with the State of
 people ; not obliging any other
 further then the generall equity the
 may require g.

V. The Morall Law doth for
 binde all, as well justified persons,
 thers, to the obedience thereof h:
 that not onely in regard of the ma
 contained in it, but also in respect o
 authority of God the Creator, who
 it i. Neither doth Christ in the G
 any way dissolve, but much streng
 this obligation k.

VI. Although true Believers be
 under the Law as a Covenant of wo
 to be thereby justified or condemn
 yet it is of great use to them, as we
 to others, in that as a Rule of life i
 ming them of the will of God, and
 duty, it directs and bindes them to
 accordingly m, discovering also the
 full pollutions of their nature, hear
 lives n: so as, examining themse
 thereby, they may come to further
 viction of humiliation for, and ha
 against sin o, together with a clearer
 of the need they have of Christ, and

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perfection of his obedience *p*. It is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin *q*: and the threatnings of it serve to shew, what, even their sins deserve: and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatned in the Law *r*. The promises of it, in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*; although not as due to them by the Law, as a Covenant of Works *t*. So as a mans doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law, and, not under grace *u*.

p Gal. 3. 24
Rom 7. 24. 25
Rom. 8. 3. 4

q Iam. 2. 11
Psal. 119. 101.
104. 128.

r Ezra 9. 11;
14 Psal. 89. 30
31, 32, 33, 34.

s Levit. 26. 1
to 14. with
2 Cor. 6. 16
Eph 6. 2, 3
Psal. 37. 11
with Mat. 5. 5
Psal. 119. 11.
t Gal. 3. 16
Luke 17. 10.
u Rom. 6. 12
14. 1 Pet. 3. 8,
9, 10 11, 12.
with Psal. 34.
12, 13 14. 15, 16
Heb. 12. 28, 29.
w Gal. 3. 21.

x Eze 36. 27.
Heb. 8. 10.
with Ier. 31. 33

VII. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing, and inabling the wil of man, to do that, freely, and chearfully, which the will of God, revealed in the Law, requireth to be done *x*.

C

CHAP.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ purchased for Beleevers, in the Gospel, consists, in the freedom from the guilt of sin, the condemning wrath of God, the curse of the Morall Law *a*; and, in their being delivered from this present evil world, the bondage to Satan, and Dominion of sin from the evil of afflictions, the sting of death, the victory of the grave, & everlasting damnation *c*: as also, in their acceſſe to God *d*, & their yeelding obedience unto him, not out of slavish fear, but a Childe-like love and willing minde *e*. All which were common to beleevers under the Law *f*. But under the New Testament, the liberty of Christians is further enlarged, in freedom from the yoke of the Ceremoniall Law, to which the Jewish Church was subjected *g*: and in greater easinesse of access to the Throne of God, & in fuller communications of the Spirit of God, than Beleevers, under the Law, did ordinarily partake of *i*.

I I. God alone is Lord of the conscience *k*, and hath left it free from

a Tit. 2.14.
i Theſſ. 1.10.
 Gal. 3.12
b Gal. 1.4.
 Col. 1. 13
 Acts 26.28
 Rom. 6.14

c Rom. 8.28
 Psal. 119.71
i Cor. 15.54.
 55, 56, 57
 Rom. 8.1
d Rom. 5.1.2
e Rom. 8.14,
 15.1 Iohn 4.18
f Gal. 3.9.14

g Gal. 4.1, 2, 3,
 6, 7. Gal. 5.1
 Act. 15.10.11
h Heb. 4.14,
 16. Heb. 10.19,
 20, 21, 22
i 1 Iohn 7.28,
 39. 2 Cor. 3.18
 37, 19.
k Iam. 4.12
 Rom. 14.4.

Doctrines and Commandments of men, which are, in any thing contrary to his Word : or beside it, if matters of Faith, or Worship, *l.* So that, to beleieve such Doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience *m* : & the requiring of an implicate faith, & an absolute and blind obedience, is, to destroy liberty of conscience, and reason also *n.*

III. They, who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without feare, in holinesse and righteousness before him, all the dayes of our life *o.*

IV. And because the Powers which God hath ordained, & the liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold & preserve one another : They, who upon pretence of Christian liberty, shall oppose any lawfull Power, or the lawfull exercise of it, whether it be civil or ecclesiasticall, resist the Ordinance of GOD *p.* And, for their publishing of such Opinions, or maintaining of such Practises, as are contrary to the light of Nature, or to the known Principles of Christianity, whether concerning faith,

1 A&s 4. 10
A&s 5. 29
1 Cor. 7. 25.
Mat. 23. 8 9. 10
2 Cor. 1. 24
Mat. 15. 9
m Col. 2. 20.
12 23 Gal. 1.
10. Gal. 2. 4. 5
Psal. 5. 1.
n Rom. 10. 17
Rom. 14. 23
Isa 8. 20. A&s
17. 11. John 4
24. Hof. 3. 11
Revel 13. 12.
16, 17. Ier. 8. 9.

o Gal 5. 13.
1 Pet. 2. 16
2 Pet. 2. 19
John 8. 34
Luke 1. 74, 75.

p Mat. 11. 27
1 Pet. 2. 13, 14
16. Rom. 13. 1
to 8. Heb. 5. 1
17.

Rom. 1. 32
 with 1 Cor. 5
 1, 5, 11, 13
 2 John ver. 10
 11, and 2 Thes.
 3. 14. and
 1 Tim. 6. 3, 4, 5
 and Tit. 1. 10.
 1, 13, and Tit. 2
 10. with Mat.
 18. 15, 16, 17
 1 Tim. 1. 19, 20
 20. Rev. 3. 9
 Rev. 2. 2, 14, 15,
 8 Dent. 13, 6
 to 12. Rom. 13
 8. 4. with
 2 John ver. 10,
 11. Ezra 7. 23.
 25, 26, 27, 28.
 Reve. 1. 17. 12. 16, 17. Nehem. 13. 15. 17. 21, 22, 25, 30. 2 Kings 23. 5.
 9, 20, 21. 2 Chron. 34. 33. 2 Chron. 15. 12, 13, 16. Dan. 3. 29. Tim. 2. 2.
 Isa. 49. 23. Zec. 13. 2, 3.

worship, or conversation: or, to the power of Godliness; or, such erroneous Opinions or Practises, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the externall Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the Power of the Civil Magistrate *r*.

CHAP. XXI.

Of Religious Worship, and the Sabbath-day.

THE light of Nature sheweth that there is a GOD, who hath Lordship and Sovereignty over all, is good, and doth good unto all, therefore to be feared, loved, praised, called upon, trusted in, and served, with the heart, and with all the soul, and with all the might *a*. But, the acceptable way of worshipping the true GOD, is instituted by himself, and so limited by his own revealed Will that he

Rom. 7. 20
 Act. 17. 24
 Psal. 119. 68
 Jer. 10. 7
 Psal. 13. 23
 Psal. 18. 3
 Rom. 10. 12
 Psal. 6. 2. 8
 Ios. 24. 14
 Mark. 12. 33

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not to be Worshipped according to the imaginations and devises of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture *b*.

II. Religious Worship is to be given to G O D, the Father, Son, and Holy Ghost; and to him alone *c*; not, to Angels, Saints, or any other creature *d*: and, since the Fall, not without a Mediatour; nor, in the mediation of any other, but of Christ alone *e*.

III. Prayer, with thanksgiving, being one special part of Religious worship *f*, is, by God required of all men *g*: and, that it may be accepted, it is to be made in the name of the Son *h*, by the help of his Spirit *i*, according to his will *k*, with understanding, reverence, humility, fervency, faith, love, and perseverance *l*: and, if vocall, in a known tongue *m*.

IV. Prayer is to be made for things lawfull *n*, and for all sorts of men living, or that shal live hereafter *o*: but, not for the dead *p*, nor for those of whom it may be known, that they have fined the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence *t*; singing of Psalms

C 3.

with

b. Deut. 12. 32.
Mat. 15. 9.
Act. 17. 25.
Mat. 4. 9. 10.
Deut. 4. 15. to
20. Exod. 20. 4.
3. 6. Col. 3. 23.
c. Mat. 4. 10.
with Iohn
5. 23. and
2 Cor. 13. 14.
d. Col. 2. 18.
Rev. 19. 10.
Rom. 1. 25.
e. Iohn 14. 6.
1 Tim. 2. 5.
Eph. 2. 18.
Col. 3. 17.
f. Phil. 4. 6.
g. Psal. 65. 2.
h. Iohn 14. 13.
14. 1 Pet. 3. 5.
i. Rom. 8. 26.
k. 1 Iohn 5. 14.
l. Psal. 47. 7.
Eccles. 5. 1. 2.
Heb. 12. 28.
Gen. 18. 27.
Jam. 5. 16.
Iam. 1. 5. 7.
Mark 11. 24. 1.
Mat. 6. 12. 14.
15. Col. 4. 2.
Eph. 6. 18.
m. 1 Cor. 14. 14.
n. 1 Iohn 5. 14.
o. 1 Tim. 2. 1. 3.
Iohn 17. 20.
2 Sam. 7. 19.
Ruth 4. 12.
p. 2 Sam. 12. 31.
22. 23. with
Luk. 16. 25. 26.
Rev. 14. 13.
q. 1 Ioh. 5. 16.
r. Act. 15. 21.
Rev. 1. 3.
s. 2 Tim. 4. 2.
t. Iam. 1. 22.
Act. 10. 33.
Mat. 13. 19.
Heb. 4. 2.
15. 66. 2.

u 1 Cor. 3. 16.
 Ephes. 5. 19.
 Jam. 5. 13.
 w Mat. 28. 19.
 1 Cor. 11. 23, to
 29. Acts 2. 41.
 x Deut. 6. 13.
 with Neh. 10.
 29.
 y Isa. 19. 21
 with Eccl. 5.
 4 5.
 z Isai. 2. 12
 Esther 4. 16
 Mat. 9. 15.
 1 Cor. 7. 5.
 a Psal. 107.
 throughout.
 Esther 9. 21.
 b Heb. 12. 28.
 c John 4. 21
 d Mal. 1. 11.
 1 Tim. 2. 8.
 e John 4. 23, 24
 f Jer. 19. 23
 Deut. 6. 6, 7
 Job. 1. 5.
 a Sam. 6. 18. 20
 1 Pet. 3. 7.
 Acts 10. 2.
 g Mar. 6. 11.
 h Mat. 6. 5.
 Eph. 6. 18.

i Isa 56. 7
 Heb. 10. 2;
 Prov 1. 23,
 21, 24.
 Prov. 8. 34.
 Acts 13. 42
 Luke 4. 16.
 Acts 2. 42.

k Exod. 20. 8.
 10, 11. Isa. 55.
 2, 4, 6, 7, 9

with grace in the heart *u* : as also, the
 due administration, and worthy recei-
 ving of the Sacraments instituted by
 Christ : are all parts of the ordinary
 Religious Worship of God *w* : Beside
 Religious Oaths *x*, Vows *y*, Solemn Fa-
 stings *z*, and Thanksgivings upon special
 occasions *a*, which are, in their several
 times and seasons to be used, in an holy
 and religious manner *b*.

VI. Neither Prayer, nor any other part
 of Religious Worship, is now under the
 Gospel, either tyed unto, or made more
 acceptable by any place in which it is
 performed, or towards which it is di-
 rected *c*. but GOD is to be Worshipped
 every where *d*, in Spirit and Truth *e*,
 as in private Families *f*, daily *g*, and in
 secret, each one by himselfe *h* : so more
 solemnly, in the publique Assemblies
 which are not carelessly, or wilfully to be
 neglected or forsaken, when God by his
 word or providence calleth thereunto.

VII. As it is of the Law of Nature
 that, in general a due proportion of time
 be set apart, for the Worship of God
 in his Word, by a positive, Morall, and
 perpetuall Commandment, binding
 men, in al Ages, he hath particularly ap-
 pointed one day in seven, for a Sabbath
 to be kept holy unto him *k* : which from
 the beginning of the World to the
 surrend

urrection of Christ; was the last Day of the week; and, from the resurrection of Christ, was changed into the first day of the week *l*, which, in Scripture, is called the L O R D S Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*.

1 Gen. 22. 3
1 Cor 16. 2
Act 20. 7
m Rev. 1. 10
n Exod. 20. 8.
10. with Mat.
5. 17. 18.

V I I I. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, & ordering of their common affairs, before hand, do not only observe an holy rest, all the Day, from their own works, words, and thoughts about their worldly employments, and recreations *o*, but also are taken up the whole time, in the publique and private exercises of his Worship & in the duties of necessity, and mercy *p*.

o Exod. 20. 8
Exod. 16. 23,
35, 26 29, 30
Exod. 31. 15,
16, 17. Isa. 5
13. Neh. m. 13.
16 17. 18, 19,
21, 22.
p Isa. 58. 13.
Mat. 11. 1. 10,
13.

CHAP. XXII.

Of lawfull Oaths and Vows.

A Lawfull Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth, or promiseth, and to judg him according to the truth, or falshood of what he sweareth *b*.

a Deut. 10. 20

I I. The Name of God only, is that by which men ought to swear: and

b Exod. 20. 7
Levit. 19. 12
2 Cor. 13.
2 Chron. 6. 23,
23.

c Deut. 6.13.

Exod. 20. 7

Ier. 5. 7.

Mat. 5. 34 37

Jam. 5. 12.

e Heb. 5. 16.

2 Cor. 1. 23.

Isai. 65. 16.

1 Kings 8

21. Neh. 13. 25

therin it is to be used with all holy fear and reverence c. Therefore, to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all, by any other thing, is sinfull, and to be abhorred d. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the Old e, so lawfull Oath, being imposed by lawfull Authority, in such matters ought to be taken f.

Ezra 10. 5

g Exod. 20. 7.

Jer. 4. 2

h Gen. 24. 2, 3,
5, 6, 8, 9.

i Num. 5. 19. 21

Neh. 5. 12. Ex.

22. 7, 8, 9, 10,

11.

k Jer. 1. 2.

Psal. 24. 4.

l 1 Sam. 25. 23,

32, 33, 34

Psal. 15. 4

m Ezek. 17. 16

18. 12. Iosh. 5

18. 19. with

2 Sam. 21. 1

III. Whosoever taketh an Oath ought duly to consider the weightiness of so solemn an Act, and therein to avouch nothing, but what he is fully perswaded is the truth g. Neither may any man bind himself by Oath to any thing but what is good and just, and what he believeth so to be, and what he is able, and resolved to perform h. Yet is it a sin, to refuse an Oath touching any thing that is good and just, being imposed by lawfull Authority i.

IV. An Oath is to be taken in plain and common sense of the words, without equivocation, or mental reservation k. It cannot oblige to sin: but, any thing not sinfull, being taken, binds to performance, although to a man's own hurt l, nor is it to be violated, though made to hereticks, or infidels.

V. A V

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness *n*.

n Isai 19. 21
Eccles. 5. 4. 5,
6. Psal. 61. 8.
Psal. 66. 13, 14.
o Psal. 76. 11
Jer. 44. 25, 26

VI. It is not to be made to any Creature but to God alone *o*: and that it may be excepted, it is to be made voluntarily, out of Faith, & conscience of duty, in way of thankfulness: for mercy received, or for the obtaining of what we want: whereby we more strictly binde our selves to necessary duties: or, to other things, so far, and so long, as they may fitly conduce thereunto *p*.

p Dent. 23. 21,
22, 23. Psal. 50
14. Gen 28. 20,
21, 22. 1 Sam.
1. 11 Psal. 66.
13, 14. Psal. 132.
2, 3, 4, 5.

VII. No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded: or which is not in his own power, and, for the performance whereof, he hath no promise of ability from God *q*, In which respects, Popish Monasticall Vows, of perpetuall single life, professed Poverty, and Regular Obedience, are so farre from being degrees of higher Perfection, that they are superstitious and sinfull snares, in which, no Christian may intangle himself *r*.

q Act. 23. 12,
14. Mark 6. 26
Numb. 30. 5. 8.
12, 13.

r Mat. 19. 12,
12. 1 Cor. 7. 2.
9. Eph. 4. 28.
1 Pet. 4. 2.
1 Cor. 7. 23.

CHAP. XXIII.
Of the Civill Magistrate.

GOD, the supream Lord and
of all the world, hath Ordained
Civil Magistrates, to bee under
him, over the people, for his own Glory
and the publike good : and, to this end
hath armed them with the Power
the sword, for the defence and
encouragement of them that are good
and for the punishment of evill doers.

a Rom. 13.1, 2,
3, 4
1 Pet. 2.13, 14.

b Pro. 8.15, 26.
Rom 13.1, 2, 4
c Psal. 1.10, 11,
12

1 Tim. 2.2.
Psal. 82.3, 4.
2 Sam. 2.34.
1 Pet. 3.13
d Luke 1.14
Rom. 13.4.
Mat. 8.9, 10.
Act. 10.1, 2.
Revel 17.14.

e 2 Cor. 26.
18. with
Mat. 18.17.
Mat. 16.19.
and 1 Cor. 12.
28, 29.
Eph. 4.11, 23.
1 Cor. 4.1, 2.
Rom. 10.15.
Heb. 5.4.

I I. It is lawfull for Christians to
accept and execute the office of a Magistrate,
when called thereunto *b* : in
managing whereof, as they ought effectually
to maintain Piety, Justice, & Peace
according to the wholsom Laws of
Common wealth *c* : so, for that
they may lawfully now, under the
Testament, wage War, upon just
necessary occasion *d*.

I I I. The Civill Magistrate may
assume to himself the administration
the Word & Sacraments, or the power
of the Keyes of the kingdom of Heaven
yet he hath Authority, & it is his
to take order, that Unity and Peace
be preserved in the Church, that the
Name of God be kept pure, and intire, that
Blasphemies & Heresies be suppressed.

The Confession of Faith.

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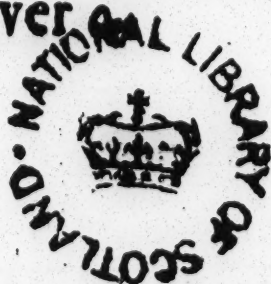
all corruptions and abuses in Worship
and discipline prevented, or reformed:
and all the Ordinances of God duly set-
led, administered, and observed *f*. For
the better effecting whereof, he hath
power to call Synods, to be present at
them, and to provide that whatsoever
is transacted in them, be according to
the minde of God *g*.

IV. It is the duty of People to
pray for Magistrates *h*, to honour their
persons *i*, to pay them tribute, and other
dues *k*, to obey their lawful Commands,
and to be subject to their Authority, for
the conscience sake *l*. Infidelity, or diffe-
rence in Religion doth not make void
the Magistrates just and legall Autho-
& Potestity, nor free the people from their due
obedience to him *m*: from which Ec-
clesiastical persons are not exempted *n*,
the much less hath the Pope any power and
jurisdiction over them, in their Domini-
ons, or over any of their people; and
least of all, to deprive them of their Do-
minions, or lives, if he shall judge them
to be Hereticks, or upon any other pre-
tence whatsoever.

f Ifa 49.23.
Psal. 122.9.
Ezra 7. 23. 25.
26, 27, 28, 29.
24. 16. Deut.
13. 5, 6, 12.
1 King 18. 4.
1 Chro. 13. 1. 1
to. 9. 2 Kings
23. to 26.
2 Chro. 34.
2 Chron. 33.
12. 3.
g 2 Chro. 19. 8.
9, 10, 11. 2 Chr.
29. 30, Chap-
ters. Mat. 2. 4. 5
h 1 Tim. 2. 1, 2.
i 1 Pet. 2. 17.
k Rom. 13. 6, 7.
l Rom. 13. 5.
Tit. 1. 3.

m 1 Pet. 2. 13.
14. 15, 16.
n Rom. 13. 1.
1 Kings 2. 35.
A. 15. 9. 10.
11. 2 Pet. 2. 1.
10, 11. Jude 7.
8, 9, 10, 11.

o 1 Thes. 2. 4.
Rev. 13. 15, 16.
17.



CHAP.

CHAP. XXIV.

Of Mariage, and Divorce.

MArriage is to be between one Man and one Woman: neither is it lawful for any Man to have more then one Wife, nor for any Woman to have more then one Husband the same time *a*.

a. Gen. 2. 24
Mat. 19. 5, 6
Prov. 2. 17
b. Gen. 2. 18.

I I. Marriage was ordained for the mutuall help of Husband and Wife for the increase of man-kinde with legitimate issue, and of the Church with an holy seed *c*, and for preventing uncleannesse *d*.

c. Mal. 2. 15,
d. 1 Cor. 7. 2, 9.

I I I. It is lawfull for all sorts of people to marry, who are able with judgement, to give their consent *e*. Yet, the duty of Christians to marry onely the Lord *f*. & therefore such as profess the true reformed Religion, should not marry with Infidels, Papists, or Idolaters: Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies *g*.

e. Heb. 13. 4.
1 Tim. 4. 3
1 Cor. 7. 26.
37, 38. Gen. 2. 1-5, 58.
f. 1 Cor. 7. 19.

g. Gen. 34. 14
Exod. 34. 16
Deut. 7. 3, 4
1 Kings 11. 4
Neh. 13. 25, 26
27. Mal. 2. 11,
12. 2 Cor. 6. 14.
h Levi. 18.
Chapter.
4 Cor. 5. 1.
Amo. 2. 7.

I V. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word *h*: Nor can incestuous marriages ever be made

full by any Law of man, or consent of Parties, so as those persons may live together as man and wife *i*. The man may not marry any of his wives kindred nearer in blood, than he may of his own: nor, the woman of her husbands kindred, nearer in blood, than of her own *k*.

i Mark 6.18.
Lev. 18.26, 27, 28.

k Levit. 20.19, 20, 21.

V. Adultery, or fornication committed after a Contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract

L. In the case of Adultery after marriage, it is lawfull for the innocent party to sue out a divorce *m*: And after the Divorce, to marry another, as if the offending party were dead *n*.

L Mat. 1.18, 19, 20.

m Mat. 5.31, 32.

n Mat. 19.9
Rom. 7.2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage: yet nothing but Adultery, or such wilfull desertion as can no way be remedied, by the Church, or Civill Magistrate, is cause sufficient of dissolving the bond of Marriage *o*: Wherein, a publick and orderly course of proceeding is to be observed: And, the Persons concerned in it; not left to their own wils and discretion, in their own case *p*.

o Mat. 19.8, 9,
1 Cor. 7.15
Mat. 19.6.

p Deut. 24.1, 2, 3, 4.

TH E Catholick or Univerſall Church which is inviſible, conſiſts of the whole number of Elect, that have been, are, or ſhall be gathered into one, under Chriſt the Head thereof, and is, the Spouſe, the Body and fulneſſe of Him that filleth all in all.

a Eph. 1. 10.

21, 23.

Eph. 5. 23, 27,

31.

Col. 1. 18.

b 1 Cor. 1. 2.

1 Cor. 12. 12,

13. Pſal. 2. 8.

Rev. 7. 9.

Rom. 15. 9, 10,

11, 12.

c 1 Cor. 7. 14

Acts 2. 39

Ezek. 16. 20,

21. Rom. 11. 16.

Gen. 3. 15. Gen.

17. 7

d Mat. 13. 47

Iſa. 9. 7

e Eph. 1. 17

f Eph. 2. 15

g Acts 2. 47

2 Cor. 12. 18.

Eph 4. 1, 12. 13

Mat. 28. 19, 20.

Iſa. 59. 31

h Rom. 11. 3. 4

Rev. 12. 6, 14

I. I. The viſible Church, which is Catholick or Univerſal, under the Goſpel (not confined to one Nation, as before, under the Law) conſiſts of all thoſe throughout the World, that profeſſe the true Religion *b*; and of their children and is, the Kingdom of the Lord Jeſus Chriſt *d*, the Houſe, and Family of God out of which there is no ordinary probability of Salvation *f*.

III. Unto this Catholick Viſible Church, Chriſt hath given the Miniſters, Oracles, and Ordinances of God, for the gathering, and perfecting of Saints, in this life, to the end of the World: and doth by his own preſence and ſpirit, according to his promiſe make them effectually thereunto *g*.

I V. This Catholick Church hath been ſometimes more, ſometimes leſſe viſible *h*. And particular Churches, which are Members thereof, are more or

pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, & publick Worship performed more or lesse purely in them *i*.

V. The purest Churches under Heaven are subject both to mixture, and error *k*: & some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless, there shal be alwaies a Church on earth, to worship God according to his will *m*.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*: Nor can the Pope of Rome, in any sence be head thereof: but is, that Antichrist, that man of sin, & Son of Perdition, that exalteth himselfe, in the Church, against Christ, and all that is called God *o*.

i Revel. 2. 3. chapters.
l Cor. 5. 6. 7.

k *l* Cor. 13. 12.
Revel. 2. 3. chapters.
Mat. 12. 24, 25, 26, 27, 28, 29, 30. 47.

l Revel. 18. 2
Rom. 11. 18, 19, 20, 21, 22.

m Mat. 16. 18
Plal. 72. 17

Plal. 102. 28.
Mat. 28. 19, 20.

n Col. 1. 18.
Ephes. 1. 22.

o Mat. 23 8, 9, 10.

2 Thel. 2. 3, 4, 8, 9.
Revel. 12. 6.

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory *a*: And, being united to one another in love, they have communion in each others gifts & graces *b*, & are obliged to the performance of such duties, publick and private, as do conduce to their mutuall good, both in the

a *l* John 1.
Ephes. 3. 16, 17, 18, 19.

John 1. 18. *2*
Eph. 2 5, 6.

Phil. 3. 10.
Rom. 6. 5 6.

2 Tim. 2. 12 *l*
b Eph. 4. 15, 16

l Cor. 12. 7. *2*
l Cor. 3. 21, 22, 23.

Col. 2. 19.

c 1 Thes. 5. 11,
14. Rom. 1. 12
12, 14. 1 John
3. 16, 17, 18.
Gal. 6. 10.
d Heb. 10. 24.
25. A& 2. 42,
46. Isa 2. 3
1 Cor. 11. 20.

e A& 2. 44,
45. 1 John. 3. 17
2 Cor. 8. 9.
Chapters
A& 11. 29, 30
f Col. 1. 18, 19.
1 Cor. 8. 6. Isa
42. 8. 1 Tim. 6
15, 16. Plal. 45.
7. with Heb. 1.
8, 9.

g Exod. 20. 15.
Eph. 4. 28.
Acts 5. 4.

the inward and outward man c.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and performing such other spiritual services as tend to their mutuall edification as also in relieving each other in outward things, according to their severall abilities, and necessities. Which Communion, as God offereth opportunity, is to be extended unto all those, in every place call upon the Name of the Lord Jesus e.

III. This Communion which Saints have with Christ, doth not make them in any wise, partakers of the substance of his God-head, or to be equal with Christ in any respect: either which to affirme, is impious, & blasphemous f. Nor doth their communion with another, as Saints, take away, or fringe the title, or propriety which every man hath in goods and possessions g.

CHAP. XXVII. Of the Sacraments.

Sacraments are holy signes, and seals of the Covenant of Grace a, immediately Instituted by God b, to represent Christ, and his Benefits; and

a Rom. 4. 11.
Gen. 17. 7, 10
b Mat. 28. 19.
1 Cor. 11. 25.

com

confirm our interest in him c: as also, to
 out a visible difference between those
 that belong unto the Church, and the
 rest of the World d: and solemnly to
 engage them to the service of God in
 Christ according to his Word e.

c 1 Cor. 10. 16
 1 Cor. 15. 26
 Gal. 3. 27

d Rom. 15. 8
 Exod. 12. 48
 Gen. 34. 14
 e Rom. 6. 3. 4
 1 Cor. 10. 16, 21

II. There is in every Sacrament a spi-
 rituall relation, or Sacramentall union,
 between the Signe and the Thing signi-
 fied: whence it comes to passe, that the
 names, and effects of the one, are attri-
 buted to the other f.

f Gen. 17. 10
 Mat. 26. 27, 28,
 Tit. 2. 5

III. The grace which is exhibited
 in, or by the Sacraments rightly used, is
 not conferred by any power in them:
 neither doth the efficacy of a Sacramēt
 depend upon the piety, or intention of
 him that doth administer it g: but, upon
 the work of the Spirit h, & the word of
 institution, w^{ch} contains, together with
 a precept authorizing the use thereof, a
 promise of benefit to worthy receivers i.

g Ro. 2. 28, 29
 1 Pet. 3. 27
 h Mat. 3. 11
 1 Cor. 12. 13

i Mat. 26, 27,
 28. Mat. 28. 19.
 20.

IV. There be onely two Sacraments
 ordained by Christ our Lord, in the
 Gospel, that is to say, Baptisme, and the
 Supper of the Lord; neither of which
 may be dispensed by any, but by a Mi-
 nister of the word lawfully ordained k.

k Mat. 28. 19
 1 Cor. 11. 20, 23.
 1 Cor. 4. 1
 Heb. 5. 4

V. The Sacraments of the old Testa-
 ment, in regard of the spirituall things
 thereby signified, and exhibited, were,
 for substance, the same with those of
 the new l.

l 1 Cor. 10.
 1, 2, 3, 4

CHAP. XXVIII.

Of Baptisme.

a Mat. 18. 12.

b 1 Cor. 12. 13.

c Rom. 4. 11.
with Gal. 3. 11.
12.d Gal. 3. 27.
Rom. 6. 5.

e Tit. 2. 5.

f Marke 1. 4.

g Rom. 6. 3. 4.

h Mat. 28. 19.
26.i Mat. 3. 11.
John 1. 33.
Mat. 18. 19, 20,

k Heb. 9. 10.

19, 20, 21, 12.

Acts 2. 42.

Acts 16. 33

Mark 7. 4

1 Mark 16. 15,

16. Act. 8. 37,

38.

Baptism is a Sacrament of the New Testament, Ordained by Jesus Christ *a*, not only for the sole admission of the party baptized, into the Visible Church *b*: but also, to be unto him a sign, and seal of the Covenant of Grace *c*, of his ingrafting into Christ of regeneration *e*, of remission of sin, and of his giving up unto God through Jesus Christ, to walk in newnesse of life *g*. Which Sacrament is, by Christs appointment, to be continued in the Church untill the end of the World.

II. The outward Element to be used in this Sacrament is Water, whereunto the Party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

III. Dipping of the person into Water, is not necessary: but Baptism, rightly administred, by powring or sprinkling Water upon the person *k*.

IV. Not only those that do acknowledge profess faith in, and obedience to Christ *l*, but also the Infants of one

both believing Parents, are to be baptized *m.*

V. Although it be a great sin to con-
temn or neglect this Ordinance *n*, yet
Grace and Salvation are not so insepa-
rably annexed unto it, as that no person
can be regenerated or saved, without it
or, that all that are Baptized, are un-
doubtedly regenerated *p.*

VI. The efficacy of Baptisme is not
limited to that moment of time, wherein it
is administred *q* : yet, notwithstanding,
by the right use of this Ordinance, the
Grace promised, is not only offered, but
really exhibited, and conferred, by the
Holy Ghost, to such (whether of age, or
infants) as that Grace belongeth unto,
according to the Comcell of Gods own
Will, in his appointed time *r.*

VII. The Sacrament of Baptism is
but once to be administred unto any
person *s.*

m Gen. 17. 7. 9
with Gal. 3. 9
14. and Col. 2.
11, 12, & A. 2.
38, 39. & Rom.
4. 11. & 1. Cor.
7. 14. Mat. 28.
19. Mark. 16
13, 14, 15, 16.
Luke 18. 15.
n Luke 7. 30.
with Exod. 4.
24 25 26.
o Rom 4. 11.
Acts 10. 2 4.
23, 31 45 47.
p A. 2. 8. 13.
2.
q Iohn 3 5. 8.

r Gal. 3. 12
Tit. 3. 5. Eph.
5. 25, 26. Acts
2. 38. 41.
s Tit. 3. 5.

CHAP. XXIX.

Of the LORDS Supper.

OUr Lord Jesus, in the night where-
in he was betrayed, Instituted the
Sacrament of his Body and Blood,
called the Lords Supper, to be observed
in his church, unto the end of the world,
for

for the perpetuall remembrance of his Sacrifice of himselfe, in his death : sealing all benefites thereof unto Believers, their spirituall nourishment and growth in him, their further engagement in, and to, all duties which they owe unto him ; and, to be a badge and pledge of their communion with him, and with each other, as members of his mysticall body *a*.

a 1 Cor. 11. 23
25 26. 1 Cor.
10. 16 27 21.
a Cor. 12. 13

b Heb. 9. 23,
25, 26, 28

c 1 Cor. 11. 24
25, 26. Mat. 26
26. 27

d Heb. 7. 23
24. 27
Heb. 10. 11, 12,
14, 18.

II. In this Sacrament Christ is offered up to his Father : nor, any Sacrifice made at all, for remission of sins of the quick or dead *b*, but one commemoration of that one offering of Himself, by himself, upon the Cross once for all : and a spirituall Oblation of all possible praise unto God, for the same *c* : So that, the Popish Sacrifice of the Masse (as they call it) is most manifestly injurious to Christs one, only Sacrifice, the alone Propitiation for the sins of the Elect *d*.

III. The Lord Jesus hath, in this ordinance appointed his Ministers to declare his word of institution to the people, to pray, and blesse the Elements of Bread and Wine, & thereby to set them apart from a Common to an Holy use, and, to Take, and Break the Bread, and Take the Cup, & (they communicating also themselves) to give both to the

communicants *e*; but to none who are
 h: or then present in the congregation *f*.
 IV. Private Masses, or receiving this
 Sacrament by a Priest, or any other,
 one *g*, as likewise, the deniall of the
 up to the people *h*, worshiping the
 Elements, the lifting them up, or carry-
 ing them about for adoration, and the
 reserving them for any pretended reli-
 gious use, are all contrary to the nature
 of this Sacrament, and to the institution
 of Christ *i*.

V. The outward Elements in this
 Sacrament, duly set apart, to the uses
 ordained by Christ, have such relation
 to him crucified, as that truly, yet Sa-
 cramentally only, they are sometimes
 called by the name of the things they
 represent, to wit, the Body & Blood of
 Christ *k*, albeit, in substance and nature,
 they still remain, truly, and only Bread
 and Wine, as they were before *l*.

VI. That Doctrine which maintains
 a change of the substance of Bread and
 Wine, into the substance of Christs body
 and Blood (commonly called Transub-
 stantiation) by consecration of a Priest,
 or by any other way, is repugnant, not to
 Scripture alone, but even to common
 sense and reason; overthroweth the na-
 ture of the Sacrament, & hath been and
 is the cause of manifold Superstitions;
 of gross Idolatries *m*. VII. Wor-

e Mat. 26. 26
 27, 28. and
 Mark 14. 33, 23,
 24. and Luke
 22, 19, 20. with
 1 Cor. 11. 23,
 24, 25, 26.
f Acts 20. 7.
 1 Cor. 11. 20
g 1 Cor. 10. 6
h Mark 4. 2. 3
 1 Cor. 11. 25, 26
 27, 28, 29.

i Mat. 15. 9.

k Mat. 26. 26,
 27, 28.

l 1 Cor. 11.
 26 27 28
 Mat. 26. 23

m Acts 3. 11
 with 1 Cor.
 11. 24, 25, 26
 Luke 24. 6, 39.

VII. Worthy Receivers out-
partaking of the visible elements.

1 Cor. II. 28

Sacrament *n*, do then also, inward
faith, really and indeed, yet not car-
& corporally, but spiritually, rece-
feed upon Christ crucified, and
nefits of his death: The Body
Blood of Christ being then, not
rally, or carnally, in, with, or under
Bread and Wine; yet, as really, be-
ritually, present to the faith of Bel-
in that Ordinance, as the elements

1 Cor. 10. 16

selves are to their outward senses

VIII. Although ignorant, and
ed men receive the outward Ele-
in this Sacrament: yet, they receive
the Thing signified thereby; but
their unworthy coming thereunto
guilty of the Body and Blood of
Lord to their owne damnation. Where-
fore, all ignorant, and ungodly per-
as they are unfit to enjoy commu-
with him, so are they unworthy of
Lords Table; and, cannot without
sin against Christ, while they re-
such, partake of these Holy Myste-
or be admitted thereunto *q*.

1 Cor. 11

27, 28, 29

2 Cor. 4. 6

14. 15, 16.

1 Cor. 5. 6.

7, 13

2 Thess. 3. 6,

14, 15

Mat. 7. 6.

CHAP. XXX.

Of Church Censures.

THE Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civill Magistrate *a*.

a Isa 9.6,7
1 Tim. 5.17.
1 Thess. 5.12
Acts 20.17,28
Heb. 13.7.17,
24.1 Cor. 12
28. Mat. 28.18,
19,20

II. To these Officers, the Keyes of the Kingdom of Heaven are committed: by vertue wherof, they have power, respectively to retain, and remit sins: so that that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministry of the Gospel, and by absolution from Censures, as occasion shall require *b*.

b Mat. 16.19
Mat. 28.18.
John 20.20,21
22 23.2 Cor. 2
6,7,8.

III. Church Censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole lump, for vindicating the honour of Christ, and the holy Profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Scales thereof to be profaned by notorious and obstinate offenders *c*.

c 1 Cor. 5
Chapter.
1 Tim. 5.20
Mat. 7.6
1 Tim. 1.20
1 Cor. 11.27
to the end.
with Jude
ver. 23,

IV. For

IV. For the better attaining of ends, the Officers of the Church proceed by admonition, suspension of the Sacrament of the Lords Supper a season; & by Excommunication of the Church, according to the nature of the crime, and demerit of the person.

d 1 Thes. 5. 12.
2 Thes. 3. 6,
14. 15. 1 Cor.
5. 4. 5. 13.
Mat. 18. 17
Tit. 3. 10.

CHAP. XXXI. *Of Synods and Councils.*

FOR the better Government and further edification of the Church there ought to be such assemblies commonly called Synods or Councils.

II. As Magistrates may lawfully call a Synod of Ministers, and other fit persons, to consult and advise with, in matters of Religion *b*: So, if Ministers be open enemies to the Church, the Ministers of Christ, of themselves by vertue of their Office; or, they may call other fit persons, upon delegation, to visit their Churches, may meet together in such Assemblies *c*.

III. It belongeth to Synods and Councils, Ministerially to determine Controversies of Faith, & cases of conscience, to set down Rules & Directions for better ordering of the public worship of God, and Government of the Church.

a Act. 15. 2,
4, 6.

b 1st 49. 23
1 Tim. 2. 1, 2.
2 Chron. 19
8, 9, 10, 11.
2 Chron. 29.
30 Chapters.
Mat. 2. 4, 5.
Prov. 11. 14

c Act. 15. 2,
4, 22, 23, 25.

Church : to receive complaints, in cases of Male-administration ; and authoritatively to determine the same. Which Decrees and Determinations, if consonant to the word of God, are to be received with reverence and submission ; not onely for their agreement with the Word, but also for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word d.

IV. All Synods or Councils since the apostles times, whether general or particular, may erre, and many have erred. Therefore they are not to be made the Rule of Faith, or practice ; but to be used as an help in both e.

V. Synods and Councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with Civill affaires which concerne the Common-wealth, unlesse by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the Civill Magistrate f.

d Acts 15. 15.
19. 24. 27. 28.
29 30. 31.
Acts 16. 4.
Mat. 18. 17.
18. 19. 20.

e Eph. 3. 20.
Acts 17. 41.
1 Cor. 3. 5.
2 Cor. 13. 4.

f Luke 12. 13.
14.
John 8. 16.

CHAP. XXXII.

Of the state of men after death, and of the resurrection of the dead.

THE Bodies of men after death, return to dust, & see corruption *a*, but their souls (which neither die nor sleep, having an immortall subsistence, immediately return to God who gave them *b* the soules of the Righteous being the made perfect in holiness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies *c*. And the soules of the wicked are cast into Hell, where they remain in torments & utter darknes, reserved to the judgement of the great day *d*. Beside these two places for soules separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive, shall not die, but be changed *e*: and all the dead shall be raised up, with their self-same bodies, & none other, although with different qualities, which shall be united again to their souls for ever.

III. The bodies of the unjust, shall by the power of Christ, be raised to dishonour: the bodies of the just by his

a Gen. 3. 19.
Acts. 13. 36.

b Luke 22. 43
Ecclus 22. 7.

c Heb. 12. 23.
2 Cor. 5. 1. 8.
Phil. 3. 21.
with Acts 3.
25. & Eph. 4.
10.

d Luke 16. 23
24. Acts 1. 25.
Jude 7. 6. 7.
1 Pet. 3. 19.
e 1 Thes. 4. 17
1 Cor. 15. 51 52

f Job 19. 26, 27
1 Cor. 15. 42,
43, 44

rit, unto honor ; and, be made confor-
mable to his own glorious Body g.

g Acts 24. 15
John 5. 28, 29
1 Cor. 15. 42.
Phil. 3. 21.

CHAP. XXXIII.

Of the last judgement.

God hath appointed a day, where-
in he will judge the World in
righteousnesse, by Jesus Christ a,
to whom all power and judgement is
given of the Father b. In which day, not
only the Apostate Angels shal be judg-
ed c, but likewise all persons that have
lived upon earth, shal appear before the
tribunall of Christ, to give an account of
their thoughts, words, and deeds; and to
receive according to what they have
done in the *body*, whether good or evil d
II. The end of Gods appointing this
day, is for the manifestatiō of his glory,
of his mercy, in the eternall salvation of
the Elect, and of his justice, in the dam-
nation of the Reprobate, who are wic-
ked and disobedient: For then shal the
Righteous go into everlasting Life, and
receive that fulnesse of joy and refresh-
ing, which shal come from the presence
of the Lord; but the wicked, who know
not God, and obey not the Gospel of Je-
sus Christ, shal be cast into eternal tor-
ments, and be punished with everlasting
destruction

a Acts 17. 31.

b John 5. 22,
23.

c 1 Cor. 6. 3.
Jude ver. 6.
2 Pet. 2. 4.

d 2 Cor. 5. 10
Eccl. 12. 14.
Rom. 2. 16.
Rom. 4. 10, 12
Mat. 12 36-37.

e Mat. 25. 32
to the end.
Rom. 2. 5, 6.
Rom 9. 22, 23
Mat. 25. 31
Acts 3. 19.
2 Thess. 1. 7,
8, 9, 10,
f 2 Pet. 3. 11,
14. 2 Cor. 5
10, 11. 2 Thes.
1, 5, 6, 7. Luke
21. 27, 28.
Rom. 8. 23, 24,
25.
g Mat. 24. 36
43, 44, 45
Mark 13. 35,
36, 37. Luke
11. 35, 36.
Rev. 22. 10.

destruction from the presence of
Lord, and from the glory of his power.

III. As Christ would have us to
certainly persuaded, That there shall
be a Day of Judgment, both to deterre
men from sin, and for the greater
consolation of the godly in their ad-
versity; so will he have that day un-
known to men, that they may shake off all
 carnall security, and be alwayes watch-
ing, because they know not at what
hour the Lord wil come, & may be ever
prepared to say, Come Lord Jesus,
quickly. Amen.

FINIS.

THE
LARGER
CATECHISME,

First agreed upon

By the ASSEMBLY
of DIVINES at
Westminster.

And now approved by the
Generall Assembly of the Kirk
of Scotland, to be a part of
Uniformity in Religion,
between the Kirks of
Christ in the three
Kingdoms.

Edinburgh, Printed by *Evan Tyler*,
Printer to the Kings most Excel-
lent Majesty. 1649.

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ACT
OF THE
Generall Assembly,
Approving of the Larger
CATECHISME.

THE Generall Assembly
having exactly exami-
ned, and seriously consi-
dered the Larger Cate-
chisme, agreed upon by the As-
sembly of Divines sitting at West-
minster, with assistance of Com-
missioners from this Kirk, Copies
thereof being printed, and sent to
Presbyters for the more exact
Triall thereof, and publick inti-
mation being frequently made in
this Assembly, that every one that
had any Doubts or Objections upon
it, might put them in; Doe finde
upon due Examination thereof,
That the said Catechisme is a-
greeable to the Word of God, and

in nothing contrary to the received
Doctrin, Worship, Discipline
Government of this Kirk, a ne-
cessary part of the intended Uniformity
in Religion, and a rich treasure
for increasing of knowledge among
the people of God: And therefore
Assembly, as they blesse the Lord
that so excellent a Catechisme is pre-
pared, so they approve the same as
part of uniformity: agreeing for
part, that it be a common Catechism
for the three Kingdomes, and a
rectory for catechising such as
made some proficiency in the know-
ledge of the grounds of Religion.

A. Ker.



THE LARGER
CATECHISME

First agreed upon

By the ASSEMBLIE of
Divines at Westminster,

And now approved by the
Generall ASSEMBLIE of the
Kirk of Scotland, to be a part
of Uniformity in Religion
between the Kirks of
Christ in the three
Kingdomes.

QUESTION.



*What is the chiefe and
highest end of Man?*

A. Mans chiefe and
highest end is to glo-
rifie God *a*, and fully
to enjoy him for e-
ver *b*.

a Rom. 21.
36.
i Cor. 10. 31.
b Psal. 73. 24.
to the end.
Iohn 17. 21.
22, 23.

Q. *How doth it appeare that there is
a God?*

D 5

A. The

c Rom. 1. 19,
20.

Psa. 19. 1, 2, 3

Acts 17. 18

d 1 Cor. 2. 9,

10.

2 Tim. 3. 15,

16, 17. 1

Isa. 59. 21.

e 2 Tim. 3. 16.

2 Pet. 1. 19, 10,

21, 22.

f Eph. 2. 20.

Rev. 22. 18, 19.

g Hos. 8. 12.

1 Cor. 2. 6, 7,

13.

Psa. 119. 18,

139.

Psal. 11. 6.

Psa. 119. 140

i Acts 10. 43

Acts 25. 22.

27.

k Rom. 3. 19.

1 Act. 18. 18.

Heb. 4. 12.

1am. 1. 13

Psal 19. 1, 8, 9.

Rom. 15. 4.

Acts 20. 3.

m John 16. 13,

14.

n John. 2. 20.

27.

John 20. 31.

o 2 Tim. 1. 13.

A. The very light of Nature in
and the works of God, declare plainly
that there is a God c: but his Word
Spirit only do sufficiently and effec-
tually reveale him unto men for their
salvation d.

Q. *What is the Word of God?*

A. The holy Scriptures of the old
new Testamant are the Word of God
the only rule of faith and obedience.

Q. *How doth it appear that the Scrip-
tures are the Word of God?*

A. The Scriptures manifest themselves
to be the word of God, by their mag-
nity g, & purity h: by the consent of
the parts i, and the scope of the whole
which is to give all glory to God k;
their light, and power to convince
convert sinners, to comfort and build
believers unto salvation l: But the Spirit
of God, bearing witness by & with
the Scriptures, in the heart of man,
is alone able fully to perswade it, that they
are the very Word of God m.

Q. *What do the Scriptures principally
teach?*

A. The Scriptures principally teach
what man is to believe concerning God
and what duty God requires of him.

Q. *What do the Scriptures make known
of God?*

A. The Scriptures make known

God is *o*, the persons in the Godhead *p*, his Decrees *q*, and the execution of his Decrees *r*?

Q. What is God?

A. God is a Spirit *s*, in and of Himself infinite in Being *t*, Glory *u*, Blessedness *w*, and Perfection *x*, All-sufficient *y*, Eternall *z*, Unchangeable *a*, Incomprehensible *b*, every where present *c*, Almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most mercifull and gracious, long-suffering, and abundant in goodnesse and truth *i*.

Q. Are there more Gods than one?

A. There is but one onely, the living and true God *k*.

Q. How many persons are there in the Godhead?

A. There be three Persons in the Godhead, the Father, the Son, and the holy Ghost, & these three are one, true, eternal God, the same in substance, equall in power and glory; although distinguished by their personall properties *l*?

Q. What are the personall properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son, from all eternity *o*.

Q. How doth it appear that the Son & the

o Heb. 11. 6.
p 1 Iohn 5. 7.
q Acts 15. 4.
15. 18.
r Acts 4. 27,
28.
s Iohn 4. 24.
t Exod 3. 14.
u Job 1. 7, 8, 9.
w Acts 7. 25.
x 1 Tim. 6.
15.
y Mat. 5. 48.
z Gen. 17. 1.
a Psa. 90. 2.
b Mal. 3. 6.
c Iam. 1. 17.
d 1 King. 8. 27
e Psa 139. 1.
f 13.
g Rev. 4. 8.
h Heb. 4. 18.
i Psa. 147. 5.
k Rom. 16. 17
l 1sa. 6. 3.
Rev. 1. 5. 6.
m Dent. 32. 4.
n Exod. 34. 6.
o D. ut 6. 4.
1 Cor. 8. 4 6. 1
1er. 10. 10.

1 o'm. 5. 7.
Mat. 2. 16 17
Mat. 28. 12.
2 Cor. 1. 14.
Iohn 10. 30.

m Heb. 1. 5
6, 8.
n Iohn 1. 14,
18.
o Iohn 15. 16,
Gal. 4. 6.

*the holy Ghost are God equall with
Father ?*

A. The Scriptures manifest that the Son and the holy Ghost are God equal with the Father, ascribing unto them such names *p*, attributes *q*, works *r* of worship, as are proper to God one.

Q. What are the Decrees of God ?

A. Gods Decrees are the wise, free, holy acts of the counsell of his Will whereby from all eternity he hath ordained his own glory unchangeably fore-ordained whatsoever comes to pass in time especially concerning Angels & Men.

Q. What hath God especially decreed concerning Angels and Men ?

A. God by an eternall and immutable decree, out of his meere love, for praise of his glorious grace to be manifested in due time, hath elected Angels to glory *w*; and in Christ chosen some men to eternall life, the meanes thereof *x*: and also according to his soveraigne power, and unsearchable counsell of his own Will (wherby he extendeth or withholdeth his favour as he pleaseth) hath passed fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice *y*.

Q. How doth God execute his decrees ?

A. God executeth his decrees

p Isa. 6. 3. 8.

with Iohn 1. 1.

41. and Acts

28. 25.

1 Iohn 5. 20.

Acts 5. 3. 4.

q Iohn 1. 1.

Isa. 9. 6. Iohn

1. 24. 25.

1 Cor. 2. 10. 11.

r Col. 1. 16.

Gen. 1. 1.

s Mat. 28. 19.

2 Chron. 13. 19.

t Eph. 1. 11.

Rom. 11. 33.

Rom. 9. 14.

15. 18.

u Eph. 1. 4. 11.

Rom. 9. 21. 23.

Psal. 33. 11.

w 1 Tim. 5. 21.

x Eph. 1. 4. 5. 6.

2 Thess. 2. 23.

24.

y Rom. 9. 17.

18. 21. 22.

Mat. 11. 25. 26.

2 Tim. 2. 20.

1 Iude v. 4.

Pet. 2. 6.

works of Creation and Providence; according to his infallible fore-knowledge, and the free and immutable counsell of his own will *z*.

Q. What is the work of Creation?

A. The worke of Creation is that wherein God did in the beginning, by the Word of his Power, make of nothing, the world and all things therein, for himselfe, within the space of six dayes, and all very good *a*.

Q. How did God create the Angels?

A. God created all the Angels *b*, spirits *c*, immortall *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his Commandments, and to praise his Name *h*, yet subject to change *i*?

Q. How did God create man?

A. After God had made all other creatures, he created man male and female *k*, formed the body of the man, of the dust of the ground *l*; and the woman of a rib of the Man *m*; indued them with living, reasonable & immortall souls *n*: made them after his owne Image *o*, in knowledge *p*, righteousness and holinesse *q*, having the Law of God written in their hearts *r*, and power to fulfill it *s*, with dominion over the creatures, yet subject to fall *u*.

Q. What are Gods works of Providence?

A. Gods

a Gen. 1. Ch.

Heb. 11. 3.

Prov. 16. 4.

b Col. 1. 16.

c Pla. 104. 4.

d Mat. 21. 30.

e Mat. 23. 31.

f 2 Sam. 14.

17.

Mat. 24. 36.

g 1 Thess. 1. 7.

h Psa. 103. 20.

21.

i 2 Pet. 2. 4.

k Gen. 1. 27.

l Gen. 2. 7.

m Gen. 2. 21.

n Gen. 2. 7.

with Job. 15.

11. and Eccl.

12. 7. and Mat.

10. 28. and

Luke 23. 43.

o Gen. 1. 17.

p Col. 3. 10.

q Eph 4. 4.

r Rom. 1. 4.

15.

s Eccl. 7. 29.

t Gen. 1. 28.

u Gen. 3. 6.

Eccl. 7. 12.

w Psa. 145. 17.
 z Psa. 104. 24.
 Isa. 28. 19.
 y Heb. 1. 3.
 z Psa. 103. 19.
 a Mat. 10. 29.
 30. 31.
 Gen. 45. 7.
 b Rom. 11. 36.
 Isa. 63. 1. 4.

c Iude v. 6.
 z Pet. 2. 4.
 Heb. 2. 16.
 John 8. 44.
 d Job. 1. 12.
 Mat. 8. 31.
 e 1 Tim. 5. 21.
 Mark 8. 38.
 H. b. 12. 22.
 f Psa. 104. 4.
 g 2 Kings 19. 35.
 H. b. 1. 14.

h Gen. 1. 8.
 15. 16.
 i Gen. 1. 28.
 k Gen. 2. 18.
 l Gen. 1. 26.
 27. 28. 29.
 Gen. 3. 8.
 m Gen. 3. 9.
 n Gal. 3. 12.
 Rom. 3. 5.
 o Gen. 3. 9.

A. Gods works of providence are most holy *w*, wise *x*, and powerful *y*, serving *y*, and governing all his creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

Q. What is Gods providence towards Angels?

A. God by his providence permitting some of the Angels wilfully and irreverably to fall into sin and damnation, limiting and ordering that, and all their sins, to his own glory *d*; and establishing the rest in holines and happines *e*; employing them all *f*, at his pleasure in the administrations of his power, mercy, and justice *g*.

Q. What was the Providence of God towards man in the estate in which he was created?

A. The providence of God towards man in the estate in which he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion *i*, and ordaining marriage for his help *k*:affording him communion with himself *l*, instituting the Sabbath, bringing into a Covenant of life with him upon condition of personal, perfect, perperuall obedience *n*, of which tree of Life was a pledge *o*, and for

ing to eat of the tree of the knowledge
of good and evill, upon pain of death p. p Gen. 2. 17.

Q. Did man continue in that estate
wherein God at first created him?

A. Our first parents being left to the
freedom of their own will, through the
temptation of Satan, transgressed the
Commandment of God, in eating the
forbidden fruit, and thereby fell from
the estate of Innocency, wherein they
were created q.

q Gen. 3. 6,
7, 8, 13.
Eccl. 7. 29.
2 Cor. 11. 3.

Q. Did all mankind fall in this first
transgression?

A. The Covenant being made wit
Adam as a publick person, not for him-
self only, but for his posterity, all man-
kind descending from him by ordinary
generation r, sinned in him, and fell
with him in that first transgression s.

r Acts 17. 26.
s Gen. 2. 16,
17. with
Rom. 5. 12.
to 30. and
1 Cor. 15. 22,
23.

Q. Into what estate did the fall bring
mankind?

A. The fall brought mankind into
an estate of sin and misery t.

t Rom. 5. 12.
Rom. 3. 23.

Q. What is sin?

A. Sin is any want of conformity unto,
or transgression of any law of God, given
as a Rule to the reasonable creature u.

u 1 John 3. 4
Gal. 3. 10.
12.

Q. Wherein consisteth the sinfulness of
that estate wherinto man fell?

A. The sinfulness of that estate where-
into man fell, consisteth in the guilt of A-
dams first sin w, the want of that righ-
teousnesse

w Rom. 5. 12.
10.

teousnesse wherein he was created, the corruption of his nature whereby is utterly indisposed, disabled, and made opposit unto all that is spiritually good, and wholly inclined to all evil, and to continually α , which is commonly called Original Sin, and from which proceeded all actuall transgressions γ .

α Rom. 1. 10, to 20.
Eph. 2. 1, 2, 3.
Rom. 5. 6.
Rom. 8. 7, 8.
Gen. 6. 5.
 γ Jam. 1. 14, 15.
Match. 15. 19.

Q. How is originall sin conveyed from our first Parents unto their posterity?

A. Original sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are conceived and born in sin α .

α Psal. 51. 5.
Job 14. 4.
Job 15. 14.
Ioh. 3. 6.

Q. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God a , displeasure and curse, so as we are by nature children of wrath b , bondslaves to Satan c , and justly liable to all punishments in this world, and that which is to come d .

a Gen. 3. 8, 10, 24.
 b Eph. 2. 2, 3.
 c 2 Tim. 2. 26.
 d Gen. 2. 17.
Jam. 1. 39.
Ro. 6. 23.
Mat. 25. 41, 46.
Iude v. 7.

Q. What are the punishments of sin in this world?

A. The punishments of sin in this world are, either inward, as blindnes of mind a , a reprobate sense f , strong delusion g , hardness of heart h , horror of conscience i & vile affections k : or outward, as the curse of God upon the creature

e Eph. 4. 18.
 f Rom. 1. 28.
 g 2 Thel. 2. 11.
 h Rom. 2. 5.
 i Isa. 33. 14.
 k Gen. 4. 13.
Mat. 27. 4.
 l Rom. 1. 26.

our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments *m*, together with death it selfe *n*.

1 Gen. 3. 17.
in Deut. 28.
15. to the
end.
in Rom 6. 23.
23.

Q. What are the punishments of sin in the world to come?

A. The punishments of sinne in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire for ever *o*.

o 2 Thess. 1. 9
Mar. 9. 44, 46,
48.
Luke 16 24.

Q. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all mankind to perish in the estate of sin & misery *p*, into which they fell by the breach of the first Covenant, commonly called the Covenant of workes *q*, but of his meere love & mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace *r*.

p 1 Thes. 5. 9.

q Gal. 3. 10.

Q. With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ, as the second Adam, and in him, with all the elect, as his seed *s*.

r Tit 3. 4, 5,
6, 7.
Gal. 3. 21.
Rom. 3. 20, 21,
22.

Q. How is the grace of God manifested in the second covenant?

A. The grace of God is manifested in the second Covenant, in that he freely provideth

s Gal. 3. 16.
Rom. 8. 28. to
the end.
1st 5. 10, 11.

t Gen. 3. 15.

I sa. 42. 6.

John 8. 27.

u I John 5. 11,

13.

w John. 1. 16.

John 1. 9.

x Prov. 1. 23.

y 2 Cor. 4. 13.

z Gal. 3. 22.

23.

a Ezek. 36. 27

b Dan. 3. 18. 22

c 2 Cor. 9. 14,

15.

d Eph. 2. 10.

provideth and offereth to sinners a mediator t, and life and salvation by him, and, requiring faith as the condition u, interest them in him w, promising to give his holy Spirit x to all his children y, with many other saving graces z, and to enable them unto all holy obedience a, as the evidence of the truth of their faith b, thankfulness to God c, and as the way which he hath appointed them to salvation d.

Q. Was the covenant of Grace always administered after one & the same manner?

A. The Covenant of grace was not always administered after the same manner, but the administrations of it in the Old Testament were different from those under the New e.

Q. How was the Covenant of Grace administered under the Old Testament?

A. The Covenant of grace was administered under the Old Testament by Promises f, Prophecies g, Sacrifices h, Circumcision i, the Pascheover k, and other types & ordinances, which did fore-signify Christ then to come, and were for that time sufficient to bring the elect in faith in the promised Messiah l, by whom they then had forgiveness of sin, and eternall salvation m.

Q. How is the covenant of Grace

e 2 Cor. 3. 6.

7, 8, 9

f Rom. 15. 8.

g Acts 3. 20,

24.

h Heb. 10. 1.

i Rom. 4. 11.

k 1 Cor. 5. 7.

l Heb. 8. 9, 10.

Chapters.

Heb. 11. 13.

m Gal. 3. 7, 8,

9. 14.

Administred under the New Testament ?

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administred in the preaching of the Word *n*, & the administration of the Sacraments of Baptisme *o*, & the Lords Supper *p*; in which grace and salvation is held forth in more fulnesse, evidence, and efficacy, to all Nations *q*.

a Mat. 16. 15.
o Mat. 28. 19.
p 1 Cor. 11. 23.
24. 25.
q 2 Cor. 1. 6.
to the end.
Heb. 8. 6 10. 11
Mat. 28. 19.

Q. Who is the Mediator of the Covenant of grace ?

A. The onely Mediator of the Covenant of grace is the Lord Jesus Christ *r*, who being the eternall Son of God, of one substance and equall with the Father *s*, in the fulnesse of time became Man *t*, and so was and continues to be God and Man in two intire distinct natures, and one Person, for ever *u*.

r 1 Tim. 2 5.

s 1 John 1. 1,
14.
John 10. 30.
Phil. 2. 6.
t Gal. 4. 4.
u Luke 1. 35.
Rom. 9. 5.
Col. 2. 9.
Heb. 7. 14 25.

Q. How did Christ, being God, become Man ?

A. Christ the Son of God became Man, by taking to himself a true Body, and a reasonable Soul *w*, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her *x*, yet without sin *y*.

w John 1. 14.
Mat. 16. 38.

x Luke 1. 37.
31. 35 42.
Gal. 4. 4.
y Heb. 4. 15.
Heb. 7. 19.

Q. Why was it requisite that the Mediator should be God ?

A. It was requisite that the Mediator should

should be God, that he might sustain
keep the Humane Nature from sinking
under the infinite wrath of God, and the
power of death, & give worth & efficacy
to his sufferings, obedience and interces-
cession *a*; and to satisfy Gods justice
procure his favour *a*, purchase a peculiar
people *d*, give his Spirit to them *e*, con-
quer all their enemies *f*, and bring them
to everlasting salvation *g*.

Q. Why is it requisite that the Mediator should be Man?

A. It was requisite that the Mediator should be Man, that he might advance our nature *b*, perform obedience to the law *i*, suffer and make intercession for us in our nature *k*, have a fellow-feeling of our infirmities *l*; that we might receive the adoption of sons *m*, and the comfort and access with boldness to the throne of grace *n*.

Q. Why was it requisite that the Mediator should be God and Man in one person?

A. It was requisite that the Mediator who was to reconcile God and Man should himselfe be both God and Man, and this in one person, that the perfect works of each nature might be accepted of God for us *o*, and relied on by us for the works of the whole person *p*.

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus

2 Acts 1.34.

25.

Rom.1.4.

with Rom 4.

25. Heb. 9.

14.

2 Acts 26.28.

Heb. 9.14.

H. b 7. 25, 26.

27 28.

b Rom. 3. 14.

25 26.

c Eph. 1. 6.

Matth. 3. 17.

d Tit. 2. 13, 14.

e Gal. 4. 5.

f Luke 1. 68,

69, 71, 74.

g Heb. 5. 8, 9.

Heb. 9. 11.

to 16.

h Heb. 2. 16.

i Gal. 4. 4.

k Heb. 2. 14.

Heb 7. 25, 26.

l H. b 7. 25, 26.

m Gal. 4. 5.

n Heb. 4. 16.

o Mat. 1. 21, 23.

Mat. 2. 17.

Heb. 9. 14.

p 1 Pe. 2. 6.

because he saveth his people from their ⁹ Mat. 1.8
sins ⁹.

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the holy Ghost above measure ⁷, and so set apart & fully furnished with all authority and ability ^f to execute the Offices of Prophet ¹, Priest ^u, & King of his Church ^w, in the estate both of his Humiliation and Exaltation.

John 3.34
Psal. 45.7.
f John 6.27
Mat. 28.18, 19
20.
t Act. 3. (2)
22.
Luke 4.18, 21
n Heb. 5.5.
6 7. Heb. 4.
14, 15.
w Psal. 2.6.
Mat. 21.5.
Isa. 9.6, 7.
Phil. 2. 8,
9, 10, 11.
x John 1. 18.
y 1 Pet. 1. 10,
11, 22.
z Heb. 1. 1, 2.
a John 15, 15.
b Act. 28. 32.
Eph. 4. 11, 12,
13.
John 20. 31.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet in his revealing to the Church ^x in all ages, by his Spirit and Word ^y, in divers wayes of administration ^z, the whole will of God ^a in all things concerning their edification & salvation ^b.

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest, in his once offering himselfe a sacrifice without spot to God ^c, to be a Reconciliation for the sins of his people ^d, and in making continuall intercession for them ^e.

c Heb. 9.14,
28.
d Heb. 2. 17.
e Heb. 7. 25.

Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King, in calling out of the world, a people to himselfe ^f, and giving them officer

f Act. 15. 14,
15, 16.
Isa. 55. 4, 5.
Gen. 29. 10.
Psal. 110. 6.

g Eph. 4. 11,

12.

1 Cor. 11. 28.

Ifai. 31. 22.

1 Mat. 18. 17,

18. 1 Cor. 5.

4. 5.

k Acts 1. 31.

1 Rev. 22. 13

Rev. 12. 10.

m Rev. 3. 19.

n Isa. 63. 7.

o 1 Cor. 15. 25

Psal. 110.

t throughout.

p Rom. 14. 10,

1 1.

q Rom. 8. 28

r 1 Thes. 1. 8,

9. Psa 2. 8, 9.

cers *g*, Laws *h*, and Censures, by which he visibly governs them *i*; in bestowing saving grace upon his elect *k*, renewing their obedience *l*, and correcting them for their sins *m*, preserving & supporting them under all their temptations and suffering *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q*; and also taking vengeance on the rest, who know not God, and obey not the Gospel *r*.

Q. What was the estate of Christs humiliation?

A. The estate of Christs humiliation was, that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death untill his resurrection.

Q. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that, being for all eternity the Son of God, in the likeness of some of the Father, he was pleased at the fulnes of time to become the Son of man, made of a woman of low estate, to be born of her, with divers circumstances of more then ordinary abasement.

Q. How did Christ humble himself in his life?

A. Chr

1 Phil. 2. 6,

7, 8.

Luke 1. 33.

2 Cor. 8. 6.

Acts 2. 2, 4.

8 John 1. 14,

18. Gal. 4. 4.

Luke 2. 7.

A. Christ humbled himselfe in his life, by subjecting himself to the Law *u*, which he perfectly fulfilled *w*, & by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Ga. 4. 4.
w Mat. 5. 17.
Rom. 5. 19.
x Psal. 22. 6.
Heb. 12. 2, 3.
y Mat. 4. 1. 10.
12. Luke 4. 13.
z Heb. 2. 17, 18.
Heb. 4. 1.
Isa. 5. 13. 14.

Q. How did Christ humble himselfe in his death?

A. Christ humbled himselfe in his death, in that having been betrayed by Judas *a*, forsaken by his Disciples *b*, scorned & rejected by the world *c*, condemned by Pilate, & tormented by his persecutors *d*, having also conflicted with the terrors of death, & the powers of darkness, felt and born the weight of Gods wrath *e*: he laid down his life an offering for sin *f*, enduring the painful, shameful, and cursed death of the cross *g*.

a Mat. 27. 4.
b Mat. 26. 56.

c Isai. 53. 2, 3.
d Mat. 27. 26.
2. 30.
Iohn 19. 34.
e Luke 23. 44.
Mat. 27. 46.
f Isai. 53. 10.
g Phil. 2. 8.
Heb. 12. 2.
Gal. 3. 13.

Q. Wherein consisted Christs humiliation after his death?

A. Christs humiliation after his death, consisted in his being buried *h*, & continuing in the state of the dead, & under the power of death till the third day *i*: which hath been otherwise expressed in these words, He descended into hell.

h 1 Cor. 15. 3, 4.
i Psal. 16. 10.
with Acts 2. 24, 25, 26, 27, 31.
Rom. 6. 9.
Mat. 12. 40.

Q. What was the estate of Christs Exaltation?

A. The Estate of Christs Exaltation comprehended

k 1 Cor. 15. 4.
l Mat. 16. 19.
m Eph. 1. 20.
n Acts 1. 11.
Acts 17. 31.

comprehendeth his Resurrection
cension *l*, sitting at the right hand
Father *m*, and his comming ag
judge the world *n*.

*Q. How was Christ exalted in his
surrection?*

o Acts 2. 24,
27.

p Luke 24. 39

q Rom. 10. 9.
Rev. 5. 18.
r Iohn 19. 18.

s Rom. 1. 4.
t Rom. 8. 34.
u Heb. 2. 14.

w Rom. 14. 9.
x 1 Cor. 15. 21
22.

y Eph. 1. 20.
23, 27.

z Rom. 4. 25.
a Eph. 2. 21, 25.

b Col. 2. 12.
c 1 Cor. 15.
25, 27, 29.

c 1 Cor. 15. 20

A. Christ was exalted in his re
ction, in that, not having seen cor
in death, of which it was not possi
him to be held *o*. And having the
same body in which he suffered, w
essential properties thereof *p*, but
out mortality & other common in
mities belonging to this life, reall
ted his soule *q*, he rose again fro
dead the third day, by his own po
whereby he declared himself to
Son of God *s*, to have satisfied div
stice *t*, to have vanquished death,
that had the power of it *u*, and
Lord of quick & dead *w*. All wh
did as a publick person *x*, the he
his Church *y*, for their justifica
quickning in grace *a*, support ag
nemies *b*, & to assure them of their
rection from the dead at the last

*Q. How was Christ exalted in
cension?*

A. Christ was exalted in his
on, in that having after his resur
often appeared unto, & conversed
his Apostles, speaking to them

things pertaining to the Kingdome of God *d*, and giving them commission to preach the Gospel to all nations *e*; forty days after his resurrection, he in our nature, and as our head *f*, triumphing over enemies *g*, visibly went up into the highest heavens, there to receive gifts for men *h*, to raise up our affectiōs thither *i*, and to prepare a place for us *k*, where himself is, and shall continue till his second coming at the end of the world *l*.

d Acts 1. 3.
e Mat. 28. 19, 20.
f Heb. 6. 20.
g Eph. 4. 8.
h Acts 19, 10, 11.
Eph. 4. 10.
Psal. 68. 18.
i Col. 3. 1, 2.
k John 14. 3.
l Acts 3. 21.

Q. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to highest favour with God the Father *m*, with all fulness of joy *n*, glory *o*, & power over all things in heaven and earth *p*, and doth gather and defend his Church, & subdue their enemies, furnisheth his ministers and people with gifis and graces *q*, and maketh intercession for them *r*.

m Phil. 2. 9.
n Acts 2. 28
with Psal. 115
111.
o John 17. 5
p Eph. 1. 22
q 1 Pet. 3. 21
r Eph. 4. 10
111.
Psal. 110
throughout.
r Rom. 8. 34

Q. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven *s*, in the merit of his obedience & sacrifice on earth *t*, declaring his will to have it applyed to all Believers *u*, answering all accusations against them *w*, procuring for them quiet of conscience notwithstanding

s Heb. 9. 12
24.
t Heb. 3. 3.
u John 3. 16
John 17. 9.
20 24
w Rom. 8. 33, 34.

x Rom. 5. 1. 2
 z Iohn 2. 1. 2
 y Heb. 4. 16
 z Eph. 1. 6.
 a 1 Pet. 2. 5.

ding daily failings x, accessse with b
 nefs to the throne of grace y, & ac
 rance of their persons and services

*Q. How is Christ to be exalted in
 coming again to judge the world?*

b Act. 1. 14
 15.
 c Mat. 24. 30.

d Luk 7. 26.
 Mat. 25. 31.

e 1 Theff. 4.
 16.
 f Act. 17. 31

g Heb. 9. 12
 h 1 Cor. 1. 20

A. Christ is to be exalted in his
 ing again to judge the world, in th
 who was unjustly judged & condem
 by wicked men b, shal come again at
 last day in great power c, and in the
 manifestation of his own glory, an
 his Fathers, with all his holy Ange
 with a shout, with the voyce of the A
 Angel, and with the Trumpet of G
 to judge the world in righteousness

*Q. What benefits hath Christ proc
 by his mediation?*

A. Christ by his mediation hath
 cured redemption g, with all othe
 nefits of the covenant of Grace h.

*Q. How do we come to be made pa
 rkers of the benefites which Christ
 procured?*

i Iohn 1. 11, 12

k Tit. 3. 5, 6

A. We are made partakers of
 benefits which Christ hath procure
 the application of them unto
 which is the work especially of
 the holy Ghost k.

*Q. Who are made partakers of R
 ption by Christ?*

A. Redemption is certainly ap
 & effectually communicated to all

for
 wh
 abl
 the
 C
 Gos
 bel
 acc
 A.
 Gos
 bel
 the
 acc
 Lav
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 oth
 Sav
 C
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 A.
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 Q
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 A
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for whom Christ hath purchased it ; who are in time by the Holy Ghost, enabled to beleeve in Christ, according to the Gospel m.

1 Eph. 1. 13, 14
John 6. 37, 39
John 10. 15, 16
m Eph. 2. 8
2 Cor. 4. 13.

Q. Can they who never heard the Gospel, and so know not Jesus Christ, nor beleeve in him, be saved by their living according to the light of Nature ?

A. They who having never heard the Gospel n, know not Jesus Christ o, and believe not in him, cannot be saved p, be they never so diligent to frame their lives according to the light of nature q, or the Law of that Religion which they professe r: neither is there salvation in any other, but in Christ alone s, who is the Saviour only of his body in the church t.

n Rom. 10. 14
o 2 Thess. 1. 8,
9,
Eph. 2. 12
John 1. 10, 11,
12.
p John 8. 24
q 1 Cor. 1. 20,
21, 22, 23, 24.
r John 4. 22
Rom. 9. 31, 32
Phil. 3. 4, 5, 6
7, 8, 9
t Act. 4. 12

Q. Are all they saved who heare the Gospel and live in the Church ?

A. All that heare the Gospel, and live in the visible Church, are not saved, but they only who are true members of the Church invisible u.

t Eph. 5. 23
u John 12. 38,
39, 40.
Ro. 9. 6.
Mat. 22. 14
Mat. 7. 21.
Rom. 11. 7
w 1 Cor. 1. 2
1 Cor. 12. 13
Rom. 15. 9, 10,
11, 12
Rev. 7. 9
Psal. 2. 8.
Psal. 22. 7
Psal. 14. 17
Mat 18. 19
112. 59, 27
x 1 Cor.
Aas 7
Rom.
Gen

Q. What is the visible Church ?

A. The visible Church is a society made up of all such as in all Ages and places of the world do professe the true Religion w, and of their children x.

Q. What are the speciall priviledges of the visible Church ?

A. The visible Church hath the privilege of being under Gods special care

y Isa. 4. 5, 6
 1 Tim. 4. 10
 z Pla. 115
 through out.
 112. 31. 4, 5
 Zach. 12. 2, 3.
 4, 8, 9.
 a Act. 2. 39, 42
 b Pla. 147.
 19, 20
 Rom. 9. 4
 Eph. 4. 11, 12
 Mark 16. 15, 16

c Iohn 6. 37

d Eph. 1. 10,
 22, 23.
 Iohn 10. 16
 Iohn 11. 52

e Iohn 17. 21
 Eph. 2. 5, 6
 Iohn 17. 24

f Eph. 1. 22
 k 12. 6, 7, 8

g 1 Cor. 6. 17
 5. 28.
 2. 30
 3. 10

and government y, of being protected
 and preserved in all ages, notwithstanding
 the opposition of all enemies z, and
 of enjoying the communion of Saints
 the ordinary means of salvation a, and
 confers of grace by Christ to all the mem-
 bers of it in the ministry of the Gospel
 testifying that whosoever beleeveth
 him shall be saved b, and excluding
 none that will come unto him c.

Q. What is the invisible Church?

A. The invisible Church is the whole
 number of the Elect, that have been
 are, or shall be gathered into one, unto
 Christ the Head d.

*Q. What speciall benefits do the mem-
 bers of the Invisible Church enjoy
 of Christ?*

A. The members of the Invisible
 Church, by Christ, enjoy Union
 Communion with him in Grace
 and Glory e.

*Q. What is that union which the Elect
 have with Christ?*

A. The union which the Elect have
 with Christ, is the worke of
 grace f, whereby they are spiritually
 and mystically, yet really and inseparably
 joyned to Christ, as their Head
 Husband g; which is done in the
 effectuall Calling h.

Q. What is Effectuall Calling?

A. E

A. Effectuall Calling in the work of Godsalmighty power & grace *i*, where- by out of his free & especiall love to his elect, & from nothing in them moving him thereunto *k*, he doth in his accep- ted time, invite and draw them to Je- sus Christ by his Word and Spirit *l*, sa- vingly enlightning their mindes *m*, re- newing and powerfully determining their wills *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein *o*.

i Iohu 5. 25
Eph. 1. 18, 19
2o
2 Tim. 1. 8, 9
k Tit. 3. 4, 5
Eph. 2. 4, 5, 7, 8
9. 1
Rom. 9. 11
l 2 Cor. 5. 10
with 2 Cor. 6
1, 2.
Ioh. 6. 44.
2 Thess. 2. 3
14
m Acts 26. 18
1 Cor. 2. 10, 13
n Ezek. 11. 19
† 2. 36, 36 27
Iohn 6. 45
o Eph. 2. 5
Phil. 2. 13
Deur. 30. 6

Q. Are the Elect onely effectually cal- led?

A. All the elect, and they onely, are effectually called *p*; although others may be, and often are, outwardly called by the ministry of the Word *q*, and have some common operations of the Spirit *r*, who for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelieve, doe never truly come to Jesus Christ *s*.

p. Acts 13. 48

q. Mat. 22. 14
r. Mark 7. 22
Mat. 13. 20, 21
Heb. 6. 4, 5.
s Iohn 12. 38
39, 40
Acts 28. 23, 26, 27.
Iohn 6. 64, 69
Psa. 81. 11, 12

Q. What is the communion in Grace which the members of the Invisible Church have with Christ?

A. The communion in grace which the members of the invisible Church have with Christ, is their partaking of the vertue of his mediation, in their
E 3 justifi-

t Rom. 8. 30
u Eph. 1. c.
w 1 Cor. 1. 30

stification *t*, Adoption *u*, Sanctification
and what ever in this life manifest
their union with him *w*.

Q. What is Justification?

x Rom. 3. 22
24, 25.

Rom. 4. 3.

y 2 Cor. 2. 5.

19. 21.

Rom. 3. 21

24, 25, 27, 28

z Tit. 2. 1.

Eph. 1. 7.

a Rom. 5. 17

18, 19.

Rom. 4. 6, 7, 8

b Acts 10. 43

Gal. 2. 16

Phil. 3. 9.

A. Justification is an act of Gods free
grace unto sinners *x*, in which he par-
doneth all their sins, accepteth and ac-
counteth their persons righteous in his
sight *y*, not for any thing wrought in
them, or done by them *z*, but only for
the perfect obedience & full satisfac-
tion of Christ, by God imputed to them *a*,
and received by faith alone *b*.

*Q. How is Justification an act of
Gods free grace?*

c Rom. 5. 8, 9

10. 19.

d 1 Tim. 2. 5, 6.

Heb. 10. 10

Mat. 20. 28

Mat. 9. 4, 16

Is. 53. 4, 5, 6,

10. 11, 12.

Heb. 7. 12.

Rom. 8. 32

i Per. 1. 18. 19

e 2 Cor. 5. 21

f Rom. 3. 24,

29.

g Eph. 2. 8.

h Eph. 1. 7.

i Heb. 10. 39.

k 1 Cor. 1. 13

Eph. 1. 17, 18,

19.

l Rom. 10. 14,

17.

A. Although Christ by his obedience
& death, did make a proper, real, & full
satisfaction to Gods justice, in the behalf
of them that are justified *c*: yet in-
much as God accepteth the satisfaction
from a Surety, which he might have de-
manded of the, did provide this Surety,
his own only Son *d*, imputing his righte-
ousnes to them *e*, and requiring nothing
of the for their justification but - faith,
which also is his gift *g*, their justifica-
tion is to them of Free-grace *h*.

Q. What is justifying Faith?

A. Justifying faith is a saving grace
wrought in the heart of a sinner by the
Spirit *k* & Word of God *l*, whereby he
being convinced of his sin and misde-
an

and of the disability in himself & all other creatures to recover him out of his lost condition *m*, nor onely assenteth to the truth of the promise of the Gospel *n*, but receiveth and resteth upon Christ & his righteousness therein held forth, for pardon of sin *o*, and for the accepting & accounting of his person righteous in the sight of God for salvation *p*.

m Acts 2.37.
Act. 16. 31.
Iohn 16. 8.9.
Rom. 5. 6.
Eph. 2. 1.
Act. 4. 12.
n Eph. 1. 12.
o Iohn 1. 12.
Acts 16. 31.
Act. 10. 43.
Paul 3. 9.
Acts 15. 11.

Q. How doth faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwayes accompany it, or of good works that are the fruits of it *q*, nor as if the grace of Faith, or any act therof, were imputed to him for his justification *r*; but only as it is an instrument by which he receiveth and applyeth Christ and his righteousness *s*.

q Gal. 3. 11.
Rom. 3. 28.

r Rom. 4. 5.
with Rom. 10. 10.
s Iohn 1. 12.
Phil 3. 9.
Gal. 2. 16.

Q. What is Adoption?

A. Adoption is an act of the free grace of God *t*, in and for his onely Son Jesus Christ *u*, wherby al those that are justified, are received into the number of his children *w*, have his name put upon the *x*, the Spirit of his Son given to them *y*, are under his fatherly care & dispensations *z*, admitted to all the liberties and priviledges of the sons of God, made heires of all the promises, and fellow-heires with Christ in glory *a*.

t Iohn 3. 1.
u Eph. 1. 5.
Gal. 4. 4. 6.
w Iohn 1. 12.
x 2 Cor. 6. 18.
Rev. 3. 12.
y Gal. 4. 6.
z Psal. 10. 15.
Prov. 14. 16.
Mat. 6. 52.

a Heb 6. 12.
Rom. 8. 17.

Q. What is Sanctification?

A. Sanctification is a work of grace, whereby they whom God hath fore the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit *b*, applying the death & resurrection of Christ to the *c*, renewed in their whole man in the image of God *d*, having the seed of repentance unto life, & of all other saving graces put into their hearts *e*, and the graces so stirred up, increased & strengthened *f*, as that they more & more grow unto sin, and rise unto newness of life.

Q. What is repentance unto life?

A. Repentance unto life is a saving grace *h*, wrought in the heart of a sinner by the Spirit *i* & word of God *k*, whereby out of the sight & sense not only of the danger *l*, but also of the filthiness & odiousness of his sins *m*, and upon apprehension of Gods mercy in Christ to such as are penitent *n*, he so grieves for *o*, and hates his sins *p*, as that he turns from them all to God *q*, purposing and endeavouring constantly to walk in him in all the ways of new obedience.

Q. Wherin do justification & sanctification differ?

A. Although sanctification be inseparably joyned with justification *s*: yet they differ, in that God's justification impureth the righteousness

b Eph. 1. 4
i Cor. 6. 11
2 Thes. 2. 13
c Rom. 8. 4.
5. 8.
d Eph. 4. 23
24.
e Acts. 11. 18
f Iohn 3. 9
g Iude v. 20
h Heb. 6. 11. 12
i Eph. 3. 16, 17
18, 19.
k Col. 1. 10, 21
l Rom. 6. 4
6. 14
m Gal. 5. 24
n 2 Tim. 2. 25
o Zach. 12. 10
p Acts 11. 18
20. 31
q Ezek. 18. 28,
30, 32.
r Luke 15. 17, 18
s Hos. 2. 6 7.
t Ezek. 30. 31
u Isa. 30. 22
v Isai. 2. 13:
13
w Jer. 31. 18, 19
x 2 Cor. 7. 11
y Acts. 8. 28
z Ezek. 14. 6
1 Kings 8. 47
48.
2 Psal. 119. 6
59, 128.
3 Luke 1. 6
4 King. 2. 25.

s 1 Cor. 6. 11
 Cor. 1. 30

Christ *t*, in sanctification his spirit infu-
seth grace, and enableth to the exercise
thereof *u*; in the former sin is pardon-
ed *w*, in the other it is subdued *x*: the
one doth equally free all believers from
the revenging wrath of God, & that per-
fectly in this life, that they never fall in-
to condemnation *y*: the other is neither
equall in all *z*, nor in this life perfect in
any *a*, but growing up to perfection *b*.

t Rom. 4. 9, 8
u Ezek. 36,
27
w Rom. 3. 24
25
x Rom. 6. 6
14
y Rom. 8. 33
34
z 1 Iohn 1. 12
13, 14
Heb. 5. 12, 13,
14
a 1 Iohn 1. 8
10
b 2 Cor. 7. 2
Phil. 3. 12, 13
14

*Q. Whence ariseth the imperfection of
Sanctification in believers?*

A. The imperfection of Sanctification
in believers, ariseth from the remnants
of sin abiding in every part of them, &
the perpetual lusting of the flesh against
the spirit, whereby they are often foiled
with temptations, and fall into many
sins *c*, are hindred in all their spirituall
services *d*, and their best works are im-
perfect, & defiled in the sight of God *e*.

c Rom. 7. 18,
28, 29.
Mark 14. 66
to the end.
Gal. 2. 11, 12
d Heb. 12. 1
e Isa. 6. 4, 6
Exod 28. 38

*Q. May not true believers, by reason of
their imperfections, and the many tempta-
tions and sins they overtaken with, fall
away from the state of Grace?*

A. True believers, by reason of the
unchangeable love of God *f*, & his De-
cree & Covenant to give them perseve-
rance *g*, their inseparable union with
Christ *h*, his continuall intercession for
them *i*, and the spirit and feed of God
abiding in them *k*, can neither totally

f Jer. 31. 3
g 2 Tim. 2. 19
Heb. 13. 20, 21
h 2 Sam. 23. 5
i 1 Cor. 13. 9
Heb. 7. 25
Luke 22. 32
k 1 Iohn 2. 9
3 Iohn 2. 27

E 5

nor.

1 Jer. 31. 40
Iohn 10. 28
1 Pet. 1. 5.

nor finally fall away from the
grace *l*, but are kept by the power
of God through faith unto salvation.

Q. Can true believers be assured that they are in the estate of grace, and that they shall persevere therein unto Salvation?

1 Iohn 2. 2

A. Such as truly believe in Christ endeavour to walk in all good conformity before him, may, without extraordinary revelation, by faith grounded on the truth of Gods promises, and the Spirit inabling them to discern in themselves those graces to which the promises of life are made, & bearing witness with their spirit, that they are the children of God, be infallibly assured they are in the estate of grace, and shall persevere therein unto salvation.

1 Cor. 2. 12
1 Iohn 3. 14
18, 19, 21, 24
1 Iohn 4. 13, 16.
Heb 6. 11 12
p Rom. 8. 16.
1 Iohn 5. 13

Q. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

1 Eph. 1. 13.
1 Isa. 50. 10.
Psalm 88.
throughout.
2 Psalm 77 1.
24. 12.
Can. 5. 2, 3, 6.
Psalm 5. 1, 8, 12
Psa. 31. 22.
Psal. 23. 1.
1 Iohn 3. 9
Ioh 13. 15
Psa. 71. 15, 23
Mat. 54. 7, 8, 9,
20,

A. Assurance of grace & salvation being of the essence of faith, true believers may wait long before they obtain it, & after the enjoyment they may have it weakened and interrupted through manifold distempers, temptations and desertions: yet are never left without such a present support of the Spirit of God, as keeps them from falling into utter de-

Q. What is the communion in Glory, which the members of the Invisible Church have with Christ?

A. The communion in glory which the members of the invisible Church have with Christ, is, in this life w, immediately after death x, and at last perfected at the resurrection and day of judgement y.

w 2 Cor. 3. 18

x Luke 23. 43

y 1 Thes. 4. 17

Q. What is the communion in glory with Christ, which the members of the invisible Church enjoy in this life?

A. The Members of the Invisible Church have communicated unto them in this life, the first fruits of glory with Christ, as they are members of him their Head, and so, in him are interested in that glory which he is fully possessed of z; and as an earnest thereof, enjoy the sense of Gods love a, peace of conscience, joy in the holy Ghost, and hope of glory b: as on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearfull expectation of Judgement, are, to the wicked, the beginning of their torments which they shall endure after death c.

z Eph. 2. 5, 6

a Rom. 5. 5
with 2 Cor. 1. 22.

b Rom. 5. 12
Rom. 14. 17.

c Gen. 4. 13th
Mat. 27. 4.
Heb. 10. 27.
Rom. 2. 9
Mat. 9. 44

Q. Shall all men die?

A. Death being threatened as the wages of sin d, it is appointed unto all men once to die e, for all that have sinned f.

d Rom. 6. 23

e Heb. 9. 27

f Rom. 5. 12

Q. Death being the wages of sin, why are

not the righteous delivered from
seeing all their sins are forgiven in C

2 1 Cor. 15. 28
56.

Heb. 2. 15

h Isa. 57. 1, 2

8 Kings 22. 20

i Rev. 14. 13

Eph. 5. 27

k Luke 23. 43

Phil. 1. 23.

A. The righteous shall be delivered from death it self at the last day, & in death are delivered from the curse of it *g*, so that although they yet it is out of Gods love *h*, to free perfectly from sin and misery *i*, & make them capable of further communion with Christ in glory, which then enter upon *k*.

Q What is the communion in glory with Christ, which the members of the visible Church enjoy immediately after death,

j Heb. 12. 23

m 2 Cor. 5. 1

6, 8

Phil. 1. 23

with Acts 3

21. and Eph.

4. 10.

n 1 John 3. 2

1 Cor. 13. 12

o Rom. 8. 23.

Phil. 1. 6

p 1 Thes. 4

14.

q Isa. 57. 2

r Job 19. 16

27

A. The communion in glory with Christ, which the members of the visible Church enjoy immediately after death, is, in that their soules are made perfect in holines *l*, and receive into the highest heavens *m*, where behold the face of God in light & glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*, & rest in graves as in their beds *q*, till at the last day they be again united to their bodies, whereas the souls of the wicked in death are cast into hell, where they continue in torments and utter darkness, & their bodies kept in their graves, as in prisons, till the resurrection and judgment of the great day *r*.

s Luke 16. 3

24

Acts 1. 25

Inde v. 6. 7

Q. What are we to believe concerning the Resurrection?

A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just & unjust *t*: when they that are then found alive, shall in a moment be changed, and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ *u*; the bodies of the just, by the Spirit of Christ, and by the vertue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body *w*; and the bodies of the wicked shall be raised up in dishonour, by him, as an offended Judge *x*.

t A& 24. 13

u 1 Cor. 15
51, 52, 53
1 Thess. 4. 15
16, 17
John 5. 28, 29

w 1 Cor. 15
21, 22, 23, 24
43-44
Phil. 3. 21.
x John 5. 27.
28, 29
Mat. 25. 55

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the generall & finall judgement of Angels and men *y*, the day and houre whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

y 2 Pet. 2. 4
Jude v. 6; 7
14, 15
Mat. 25. 46
2 Mat. 24. 35
42-44
Luke 21. 35
36

Q. What shall be done to the wicked at the day of judgement?

A. At the day of judgement the wicked shall be set on Christs left hand *a*, and, upon clear evidence, and full conviction of their own consciences *b*, shall have the fearful,

a Mat. 25. 33

b Rom. 15.
16

c Mat. 25. 41
42, 43.

d Luke 16. 26
e 2 Thes. 1. 8, 9

f Mat. 25. 33
Mat. 10. 32
g 1 Cor. 6. 3

h Mat. 25. 34
46.

i Eph. 5. 27
Rev. 14. 13
k Psal. 16. 11

l 1st Cor. 13. 12
m 1st Cor. 13. 12

n 1st Cor. 13. 12
o 1st Thess. 4. 17
18.

fearfull, but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments both in body and soule, with the Devil and his Angels for ever d.

Q. What shall be done to the righteous at the day of judgement?

A. At the day of judgement the righteous being caught up to Christ in clouds e, shall be set on his right hand and there openly acknowledged, acquitted f, shall joyn with him in judging of reprobate Angels & Men and shall be received into heaven where they shall be fully and forever freed from all sin and misery i, filled with unconceivable joyes k, made perfectly holy, and happy both in body and soul, in the company of innumerable Saints, and holy Angels l, especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit all eternity m. And this is perfect communion, which the members of the invisible Church shall enjoy with Christ in glory, at the resurrection day of judgement.

Having seen what the Scriptures principally teach us to believe concerning God; it followes to consider, what they require as the duty of Man.

Q. **W**hat is the duty that God requireth of Man?

A. The duty which God requireth of man, is, Obedience to his revealed will n.

n Rom. 12. 1. 2

Mich. 6. 8.

1 Sam. 15. 22

Q. What did God at first reveale unto Man, as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a speciall command not to eat of the fruit of the tree of the knowledge of good and evil, was the Morall law o.

o Gen. 1. 26,

27.

Rom. 2. 14 15

Rom. 13. 8 1

Gen. 2. 17

Q. What is the Morall law?

A. The Morall Law is the declaration of the will of God to mankind, directing & binding every one to personall, perfect, and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole Man, soul and body p, and in performance of all those duties of holinesse and righteousness which he oweth to God & Man q; promising life upon the fulfilling, and threat-

p Deut. 5. 1,

21 31, 33.

Luke 10. 25,

27.

Gal. 3. 10.

1 Thess. 5. 13

q Luke 1. 73

Acts 14. 16.

f Rom. 10.5
Gal. 3.10.12

threatning death upō the breach of it

Q. Is there any use of the Morall Law to man since the fall?

f Rom. 2.3
Gal. 3.16

A. Although no man since the fall, can attain to righteousness and life by the Morall law *f*, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate *t*.

t 1 Tim. 1.8

Q. Of what use is the Morall Law to men?

u Lev. 11.44

45

Lev. 20.7,8

Rom. 7.12

w Mich. 6.8

Tim. 2.10.11

x Psal. 19.11

12

Rom. 3.10

Rom. 7.7

y Rom. 3.9

23.

z Gal. 3.21, 22

a Rom. 10.4

A. The Morall Law is of use to men, to inform them of the holy nature and wil of God *u*, & of their duty, binding them to walk accordingly *w*, to convince them of their disability to keep it, & of the sinfull pollution of their nature, hearts, & lives *x*, to humble them in sense of their sin and misery *y*, and thereby help them to a clearer sight of the need they have of Christ *z*, and to the perfection of his obedience *a*.

Q. What particular use is there of the Morall Law to unregenerate men?

b 1 Tim. 1.9

10.

c Gal. 1.24

d Rom. 1.20

with Rom. 2

15

e Gal. 3.10

A. The Morall law is of use to unregenerate men, to awaken their consciences to flye from wrath to come *b*, & to drive them to Christ *c*; or, upon their continuance in the estate and way of sin, to leave them inexcusable *d*, and under the curse thereof *e*.

Q. What special use is there of the

all Law to the Regenerate.

A. Although they that are regenerate, & believe in Christ, be delivered from the moral law, as a covenant of works *f*, so as thereby they are neither justified nor condemned *h*: yet beside the general uses thereof common to them with all men, it is of special use to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, & for their good *i*: and thereby to provoke them to more thankfulness *k*, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience *l*.

f Rom. 6.14
Rom. 7.4, 5
Gal. 4.4, 5
g Rom. 3.20
h Gal. 5.23
Rom. 8.1
i Rom. 7.24
25.
Gal. 3.13, 14,
Rom. 8.3, 4
k Luke 1.66
69, 74, 75
Col. 1.12, 3.
14.
l Rom. 7.22
Rom. 12.2
Tit. 1.11, 12
13, 14

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandments; which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone *m*, and are recorded in the 20 Chapter of *Exodus*: the four first Commandments containing our duty to God, and the other six our duty to Man *n*.

m Deut. 10.4
Exod. 34.1, 2,
3, 4. 1

n Mat. 22.37
38, 39, 40

Q. What rules are to be observed for the right understanding of the ten Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed.

That

o Plal. 1. 9. 7.
 Iam. 2. 10.
 Mat. 5. 21. to
 the end.
 p Rom. 7. 14.
 Deut. 5. 5.
 with Matth.
 21. 37. 38. 39.
 Mat. 5. 21. 22.
 18. 35. to the
 end.
 q Col. 3. 5.
 A. nos 8. 5.
 Prov. 1. 19.
 1 Tim. 6. 0.
 r Isa. 59. 13.
 Deut. 6. 13.
 with Mat. 4.
 9. 10.
 Mat. 15. 4. 5. 6.
 f Mat. 5. 21. 22.
 23. 24. 25.
 Eph. 4. 28.
 t Exod. 10. 12.
 with Prov. 30.
 17.
 u Jer. 18. 7. 9.
 Exod. 20. 7.
 with Psal. 15.
 1. 4. 5. and
 Psal. 14. 4. 5.
 w Job 3. 7. 8.
 Rom. 3. 8.
 Job 35. 21.
 Heb. 14. 35.
 x Deut. 4. 9. 9.
 y Mat. 12. 7.
 z Mat. 5. 21.
 22. 3. 28.
 Mark 15. 4. 5.
 6.
 Heb. 10. 24. 25.
 1 Thess. 5. 22.
 Iude v. 13.
 Gal. 5. 16.
 Col. 3. 11.

That the law is perfect, & bindeth
 every one to full conformity in the whole
 man, unto the righteousness thereof
 to intire obedience for ever: so as to
 require the utmost perfectiō in every
 thing, & to forbid the least degree of
 sin. That it is spiritual, and so reacheth
 the understanding, will, affections, and
 all other powers of the soul, as well
 words, works, and gestures p.

That one & the same thing, in diverse
 respects, is required or forbidden in
 verall Commandements q.

That, as, where a duty is commanded
 the contrary sin is forbidden r: & where
 a sin is forbidden, the contrary duty
 is commanded s: so, where a promise is
 annexed, the contrary threatening is in-
 cluded t: and, where a threatening is an-
 nexed, the contrary promise is included.

That, what God forbids, is at no time
 to be done w: what he commands, is
 wayes our duty x, yet every particular
 duty is not to be done at all times y.

That, under one sin, or duty, all of
 the same kinde are forbidden or com-
 manded, together with all the causes, means,
 occasions, and appearances thereof,
 provocations thereunto z.

That what is forbidden or com-
 manded to our selves, we are bound according
 to our places, to endeavour that it may
 be avoyded or performed by others.

According to the duty of their places *a*.
 That, in what is commanded to others,
 we are bound according to our places &
 callings to be helpfull to them *b*: and
 to take heed of partaking with others
 in what is forbidden them *c*.

a Exod. 20.
 10.
 Lev. 19. 17.
 Gen. 18. 15
 Josh. 24. 15.
 Deut. 8. 6, 7
b 2 Cor. 1. 24
c 1 Tim 5. 22
 Eph. 5. 11.

Q. What speciall things are we to consider in the ten Commandements.

A. We are to consider in the commandements, the Preface, the substance of the Commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q. What is the Preface to the Commandements?

A. The Preface to the Commandements is contained in these words [*I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage d*] wherein God manifesteth his sovereignty, as being Jehovah, the eternall, immutable, & Almighty God *e*, having his Being in & of himself *f*, & giving being to all his words *g*, & works *h*: and that he is a God in Covenant, as with *Israel of old*, so with all his people *i*, who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thralldom *k*, and that therefore we are bound to take him for our God alone, and to keep all his Commandements *l*?

d Exod. 20. 2.

e Isa. 44. 6.
f Exod. 3. 14
g Exod 6. 3.

h Acts 17. 24, 28.
i Gen. 17. 7.
 with Rom. 8. 29.
k Luke 1. 74, 75.
l 1 Pet. 3. 15.
 17, 18.
 Lev. 8. 30.
 Lev. 19. 57.

Q. What

Q. What is the sum of the four commandments which contain our duty to God?

A. The sum of the foure Commandments containing our duty to God is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.

Q. Which is the first Commandment?

A. The first Commandment is,

I. Thou shalt have no other Gods before me.

Q. What are the duties required in the first commandment?

A. The duties required in the first commandment, are, the knowing & acknowledging of God to be the only true God, and to worship and glorify him accordingly, by thinking, remembering, honoring, adoring, loving, desiring, fearing of him, believing him, trusting, hoping, rejoicing in him, being zealous for him, calling upon him, giving all praise & thanks, and yeelding obedience and submission to him, with the whole man, being carefull of all things to please him, and sorrowing when in any thing he is offended, walking humbly with him.

Q. What are the sins forbidden in the first commandment?

m Luke 10
27.

n Exod. 20. 3
o 1 Cor. 12. 9
Deut. 26. 17
Hail. 43. 10
Ier. 14. 22
p Psal. 95. 6, 7
Mat. 4. 10
Psal. 29. 2.
q Mal. 3. 16
r Psal. 53. 5.
i Eccle. 12. 1
t Psa. 71. 19
u Mal. 1. 6.
w Isa. 52. 2.
x Iosh. 24. 15
32.
y Deut. 6. 5.
z Eisa. 73. 25
a Isa. 8. 13
b Exod. 14. 31
c Isa. 36. 4.
d Psal. 130. 7
e Psal. 37. 4.
f Psal. 12. 11
g Rom. 12. 12
with Num. 35.
11
h Phil. 4. 6
i Ier. 7. 23
Iam. 4. 7. 1
k 1 Ioh. 5. 22
l Ier. 31. 18
Psal. 119. 15
m Mich. 6. 8.

First Commandement?

A. The sins forbidden in the first commandement, are, Atheisme in denying, or not having a God *n*; Idolatry, in having, or worshipping more Gods than one, or any with, or instead of the true God *o*: the not having and avouching him for God, and our God *p*: the omission or neglect of any thing due to him required in this Commandment *q*: ignorance *r*, forgetfulness *s*, misapprehensions *t*, false opinions *u*, unworthy & wicked thoughts of him *w*, bold & curious searching into his secrets *x*: all profaness *y*, hatred of God *z*, self-love *a*, self-seeking *b*, and all other inordinate and immoderate setting of our minde, will, or affections upon other things, and taking them off from him in whole or in part *c*; vain credulity *d*, unbelief *e*, heresie *f*, misbelief *g*, distrust *h*, despair *i*, incorrigibleness *k*, insensibleness under judgements *l*, hardnesse of heart *m*, pride *n*, presumption *o*, carnall security *p*, tempting of God *q*, using unlawful means *r*, carnall delight in lawful means *s*, carnall delights & joyes *t*: corrupt, blinde, and indiscreet zeale *u*, Luke-warmnesse *w*, and deadnesse in the things of God *x*, estranging our selves, & apostatizing from God *y*, praying, or giving any Religious Worship

n Psa. 14. 1
Ephes. 2. 12
o Ier. 2. 27, 28
with 1 Theff. 1. 9.
p Psa. 81. 11
q Isa. 43. 22
13. 24
r Ier. 4. 22
Hos. 4. 1. 6
s Ier. 2. 31.
t Acts 17. 23
29
u Isa. 40. 18
w Psa. 50. 21.
x Deut. 29. 29
y Tit. 1. 16
Heb. 12. 16.
z Rom. 1. 30
a 2 Tim. 3. 1
b Phil. 1. 21
c 1 Iohn 2. 15
16.
d Sam. 2. 29
Col. 1. 25.
e 1 Iohn 4. 1
f Deut. 10. 6
24
Heb. 1. 12
g Gal. 3. 21.
Tit. 3. 10.
h Acts 26. 9
i Psa. 78. 22
j Gen. 4. 13
k Ier. 5. 3.
l Isa. 43. 25
m Rom. 2. 5.
n Ier. 13. 15
o Psa. 19. 13
p Zeph. 1. 12
q Mat. 4. 7.
r Rom. 3. 8.
s Ier. 17. 5.
t 2 Tim. 3. 4.

u Gal 4.17
 Iohn 16.2
 Rom.10.2
 Luke 9.54
 55.
 w Rev.3.16.
 x Rev 3.1
 y Ezek.14.5.
 z Isa.1.4,5.
 a Rom.10.13,
 14.
 Hosea 4.12.
 Acts 10.25,
 26.
 Rev.19.10
 Mat.4.10.
 Col.2.18.
 Rom.7.15.
 Lev.20.6
 1 Sam.28,7,11
 with 1 Chron.
 10.13,14.
 b Acts 5.3.
 c 2 Cor.1.14
 Mat.23.9
 d Deut.32.15
 2 Sam.11.9
 Prov.13.13
 e Acts 7.51
 Eph.4.30.
 f Psal.3.2,3,14
 15,22.
 Job.1.22.
 g 1 Sam.6.7,
 8,9.
 h Dan.5.23.
 i Deut.8.17
 Dan.4.30.
 k Hab 1.6.
 l Ezek.8.5, to
 the end.
 Psal.44.20,21
 m 1 Chron.2.
 87.

to Saints, Angels, or any other
 tures *z*, all compacts & consulting
 the Devill *a*, and hearkning to his
 gestions *b*, making men the Lords
 our Faith & conscience *c*; slighting
 despising God and his commands
 sisting; and grieving of his Spirit
 content and impatience at his dispo-
 sitions, charging him foolishly for
 evils he inflicts on us *f*, and ascribing
 the praise of any good we either
 have, or can do, to Fortunes *g*, Idols
 our selves *i*, or any other creature.

*Q. What are we especially taught
 these words [before me] in the first
 mandement?*

*A. These words before me, or before
 my face, in the first comandment, teach
 us, that God, who seeth all things, takes
 special notice of, and is much displeased
 with the sin of having any other gods,
 that so it may be an Argument to deter
 swade from it, and to aggravate it as
 a most impudent provocation; and
 to perswade us to doe, as in his service
 what ever we doe in his service must be*

*Q Which is the second Com-
 mandment?*

*A. The second Commandment is
 II. Thou shalt not make unto thee
 graven image, nor any likeness of
 thing that is in heaven above, or that is
 the earth beneath, or that is in the*

Under the earth, thou shalt not bow down
to them, nor serve them: For I the Lord
thy God am a jealous God, visiting the
iniquity of the fathers upon the children,
unto the third and fourth generation of
them that hate me, and shewing mercy
unto thousands, of them that love me,
and keep my Commandements.

n Exod. 20. 4;
5 6.

o Deut. 31. 46
47.

Mat. 28. 20

Acts 2. 42.

1 Tim 6. 13

14.

p Phil. 4. 6.

Eph. 5. 29.

q Deut. 17. 18,
19.

Acts 15. 21

2 Tim. 4. 2.

Iam. 1. 21, 22

Acts 16. 13

r Mat. 28. 19

1 Chr. 11. 23

to 30

f Mat. 18. 15,

16, 17.

Mat. 16. 19

1 Cor. 5 chap.

1 Cor. 1. 2, 28

t Eph. 4. 11, 12

1 Tim. 5. 17

16.

1 Chr. 9. 7. to

15.

u Joel 2. 12, 13

1 Cor. 7. 5.

w Deut. 5. 13

x Isai. 19. 21

Psal. 76. 11

y Acts 17. 16,

17.

Psal. 16. 4.

z Deut. 7. 5

Isa 30. 22.

a Num. 15. 39

b Deut. 13. 6,

7, 8.

c Hos. 5. 11.

Mich. 6. 16

d 1 King. 15

33.

*Q. What are the duties required in the
second Commandment?*

A. The duties required in the second
Commandment, are, the receiving, ob-
serving, and keeping pure and entire, all
such religious worship & Ordinances as
God hath instituted in his word o, parti-
cularly prayer and thanksgiving in the
name of Christ p, the reading, preach-
ing, and hearing the Word q; the ad-
ministration and receiving of the Sa-
craments r, Church-government and
Discipline s: the Ministry and main-
tenance thereof t: religious fasting u,
swearing by the Name of God w, and
bowing unto him x: as also the disap-
proving, detesting, opposing all false
worship y; and according to each ones
place and calling removing it, and all
monuments of Idolatry z.

*Q. What are the sins forbidden in
the second Commandment?*

A. The sins forbidden in the second
Commandment, are, all deviling a,
counselling b, commanding c, using d, and
any

e Deut. 12. 30
31, 32.

f Deut. 13. 6.
to 18. Zech. 3.
2, 3.

Rev. 2. 2. 14.
15. 20.

Rev. 17. 12, 16
17

g Deut. 4. 15
16, 17, 18. 19

Acts 17. 29.

Rom. 1. 21

22, 23, 25

h Dan. 3. 18

Gal. 4. 8.

i Exod. 31. 5, 8

11. King 18.

26. 28. Isa. 65.

11.

m Acts 17. 22

Col. 3. 21. 22

23.

n Mal. 1. 7, 8.

14.

o Deut. 4.

p Psal. 106. 39

q Mat. 15. 9.

r 1 Pet. 1. 18.

s Jer. 44. 17.

t Isa. 65. 3, 4, 5.

Gal. 1. 13, 14

u 1 Sam. 13. 11

12.

1 Sam. 5. 21.

w Acts 8. 18

x Rom. 3. 21

Mal. 3. 8.

y Exod. 4. 25

26.

z Mat. 23. 5

Mal. 1. 7. 13.

a Mat. 23. 13

b Acts 13. 44.

45.

1 Thess. 2. 15

16.

any ways approving any religion
ship not instituted by God him
tolerating a false religion *f*, the
any representation of God, of all
any of the 3 Persons, either inward
our minde, or outwardly, in any
of Image or likenesse of any C
whatsoever *g*, all worshipping of
God in it, or by it *i*; the making
representation of feigned Deities
all worship of them, or service b
ing to them *j*; al superstitious dev
corrupting the worship of God *n*
to it, taking from it *o*, whether in
& taken up of our selves *p*, or re
by tradition frō others *q*, though
the title of antiquity *r*, custom *s*,
on *t*, good intent, or any other pr
whatsoever *u*, simony *w*, sacriled
neglect *y*, contempt *z*, hindering
opposing the Worship and Order
which God hath appointed *h*.

*Q. What are the Reasons annexed
the second commandment, the
enforce it?*

*A. The reasons annexed to the
Commandment, the more to
it, contained in these words [For
Lord thy God am a jealous God
ting the iniquities of the fathers
children, unto the third & fourth
tion of them that hate me: and
mercy unto thousands of them]*

me, and keep my Commandments *e* I are beside Gods sovereignty over us & property in us *d*: his fervent zeal for his own worship *e*, and his revengefull indignation against all false worship, as being a spirituall whoredom *f*: accounting the breakers of this Commandment such as hate him, and threatening to punish them unto divers generations *g*, and esteeming the observers of it such as love him, and keep his Commandments, and promising mercy to them unto many generations *h*.

c Exod. 20. 5. 6
d Plal. 43. 11
Rev. 15. 34
e Exod. 34. 23, 14.
f 1 Cor. 10. 20, 21, 22.
Ier. 7. 18, 19
20.
Ezek. 16. 26 27
Deut. 12. 10.
17. 18, 19 20
g Hof. 2. 2, 3. 4

h Deut. 5. 29

Q. Which is the third Commandment?

A. The third Commandment is, **Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltlesse that taketh his name in vain.**

i Exod. 20. 7
k Mat. 6. 9
Deut. 28. 58
Psal. 29. 2.
Psal. 6. 4
Rev. 15. 3. 4.
1 Mal. 1. 14.

Q. What is required in the third Commandment?

A. The third Commandment requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, and whatsoever else there is whereby he makes himselfe known, be holily and reverently used in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profession *y*, and answerable conversation *z*, to the glory of God *a*, and the good of our selves *b* and others *c*.

Eccles. 5. 1
m Psal. 133. 3
n 1 Cor. 11. 24
25 28, 29.
o Tim. 2. 8
p Ier. 4. 2
q Eccles. 5. 2, 4, 5, 6.
r Acts. 1. 24. 26.
s Iob. 36. 24
t Mat. 3. 16
u Psal. 8 throughout.
w Col. 3. 17
Psal. 105. 25
x Psal. 102. 18
y 1 Pet. 3. 15.
Mic. 4. 5
z Phil. 1. 27
a 1 Cor. 10. 31
b Ier. 32. 39
c 1 Pet. 2. 12

F

Q. What

d Mal. 2. 2

e Act. 17. 23

f Prov. 30. 9

g Mal. 1. 6. 7.

h Mal. 5. 14

i 1 Sam. 4. 3.

j Jer. 7. 4. 9

k Col. 10. 14. 31.

l 2. 20. 31. 22.

m Kings 18. 30.

n Exod. 5. 2

o Psal. 139. 10.

p Psal. 50. 16

q 17.

r Isa. 5. 12

s 2 King. 19

t Lev. 24. 11

u Zech. 5. 4.

v Zech. 8. 17

w 1 Sam. 17. 43

x 2 Sam. 16. 5

y Jer. 5. 7.

z Jer. 23. 10.

aa Deut. 23. 18

ab Act. 23. 12. 14

ac Esth. 3. 7.

ad Esth. 9. 24

ae Psal. 22. 18.

af Psal. 24. 4

ag Ezek. 17. 15.

ah 18. 19.

ai Mat. 6. 26

aj 1 Sam. 35. 22.

ak 32. 33. 34.

al Rom. 9. 14

am 19. 20.

an Deut. 29. 29

ao Rom. 3. 5. 7

ap Rom. 6. 1.

aq Eccles. 8. 11.

ar Eccles. 9. 3

as Psalm. 39.

at throughout

au Mat. 5. 21.

av to the end.

aw Ezek. 13. 22.

ax 2 Pet. 3. 16

ay Mat. 22. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

az 5. 20. 2 Tim. 2. 14. Tit. 2. 9. c Deut. 18. 10. 11. 12. 13. 14. Act. 19. 13.

ba 4. 3. 4. Rom. 13. 13. 14. 1 Kings 21. 9. 10. Jude v. 4. g Act. 19. 16. 17.

bb h Pla. 1. 1. 2 Pet. 3. 3. 11. i 1 Pet. 4. 4. k Act. 13. 45. 46. 39. Act. 4. 13.

bc 1 Thes. 2. 16. Heb. 10. 19. l 2 Tim. 3. 5. Mat. 23. 14. Mat. 6. 13. 5. 16. m

Q. What are the sins forbidden in the third Commandment?

A. The sins forbidden in the third Commandment, are, the not using Gods name as is required; & the taking of it, in an ignorant *e*, vain *f*, irreverent *g*, profane *h*, superstitious *i*, or wicked mentioning, or otherwise using his titles, attributes *j*, ordinances *k*, or works *l*, blasphemy *m*, perjury *n*: all sinfull cursings *o*, oaths *p*, vows *q*, and lots *r*, violating of our oaths, & vows, if lawfull, and fulfilling them, if of things unlawful, murmuring and quarrelling, and curious prying into *w*, and misapplying of Gods decrees *x*, and providences *y*, misinterpreting *z*, misapplying *a*, or any way perverting the word, or any part of it *b*, to profane jests *c*, curious or unprofitable questions, vain janglings, or maintaining of false Doctrines *d*; cursing it, the creatures or any thing contained under the name of God, charms *e*, or sinful lusts & practises *f*, maligning *g*, scorning *h*, reviling *i*, or any wayes opposing of Gods truth, grace *j*, wayes *k*, making profession of Religion in hypocrisie, or sinister ends *l*; being ashamed of it *m*, or a shame

by uncomfortable *n*, unwise *o*, unfruit-
full *p*, and offensive walking *q*, or back-
sliding from it *r*.

u Psal. 73.14
15.
o 1 Cor. 6.5.6
Eph. 5.15.16.
17.
p Isa. 5.4.
2 Pet. 1.8.9.
q Rom 2.23.
24.
r Gal 3.1.
Heb. 6.6.

*Q. What reasons are annexed to the
third Commandement?*

A. The Reasons annexed to the third
Commandement in these words [*the
L O R D thy G O D*] and [*For the
L O R D will not hold him guiltless that
taketh his name in vain*] are, because he
is the L O R D and our G O D: and
therefore his name is not to be profaned,
nor any way abused by us *r*, especially,
because he wil be so far from acquitting
and sparing the transgressours of this
Commandment, as that he will not
suffer them to escape his righteous
judgment *u*, albeit many such escape the
censures and punishments of men *w*.

f Exod. 20.7
t Lev. 19.13

u Ezek. 36.21.
22, 23.
Deut. 28.58.
59.
Zec. 5.2.3.4.
w 1 Sam. 2.12
17. 22. 24.
with 1 Sam. 3.
13.

Q. Which is the fourth Commandement?

A. The fourth Commandement is
Remember the Sabbath day to keep it
holy: Six dayes shalt thou labour and
do all thy work; but the seventh day is
the Sabbath of the Lord thy God, in it
thou shalt not do any work, thou, nor
thy son, nor thy daughter, thy man-ser-
vant, nor thy maid-servant, nor thy cat-
tle, nor the stranger that is within thy
gates: For in six dayes the Lord made
heaven and earth, the sea, and all that in
them is, and rested the seventh day,
therefore the Lord blessed the Sabbath
day, and hallowed it *x*.

x Exod. 20.8.
9.10.11.

*Q. What is required in the fourth
Com-*

Commandement?

y Deut. 5. 12
13. 14.
Gen. 2. 2, 3
1 Cor. 16. 1, 2
Acts 20. 7.
Mat. 5. 17. 18
Isa 56. 2. 4.
6, 7.
2 Rev. 1. 10

A. The fourth Commandement requireth of all men, the sanctifying keeping holy to God, such set time hath appointed in his word; except one whole day in seven, which was seventh frō the beginning of the world to the Resurrection of Christ, & that day of the week ever since, & so to continue to the end of the world; which the Christian Sabbath y, and in the New Testament called the Lords day z.

Q. How is the Sabbath, or Lords-day to be sanctified?

a Exod. 20. 2
10.
b Exod. 16. 25
26, 27, 28.
Neh. 13. 15, 16
17, 18, 19, 21,
22. Jer. 17. 21
22.
c Mat. 22. 1, to
13.
d Isa 58. 13
Luke 4. 16.
Acts 20. 7.
1 Cor. 26. 1.
Psal. 92. title
Isa 66. 23.
Lev. 23. 2
e Exod. 20. 8
Luke 23. 54.
56. Exo. 16. 23.
25, 26, 29
Neh. 13. 19

A. The Sabbath or Lords-day is sanctified, by an holy resting all the day, not only from such works as are times sinful, but even from such works & recreations as are lawfull employments & recreations as are lawfull ther days lawfull b; and making delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy c) in publike and private exercises of worship d: & to that end we are to prepare our hearts, & with such fore-diligence & moderation to dispose seasonably to dispatch our worldly businesse, that we may be the more ready and fit for the duties of that day.

Q. Why is the charge of keeping the Sabbath, more specially directed to godly people?

of families, and other superiours?

A. The charge of keeping the Sabbath is more specially directed to governours of families & other Superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftentimes to hinder the by employments of their own.

f Exod. 20. 10.
Iohn. 24. 15
Neh. 13. 15. 17
Jer. 17. 20. 21,
22. Exod. 23. 12

Q. What are the sins forbidden in the fourth Commandement?

A. The sins forbidden in the fourth Commandement, are, all omissions of the duties required g, all carelesse, negligent, and unprofitable performing of them, & being weary of them h, all profaning the day by idleness, & doing that w^{ch} is in it self sinful i, and by all needles works, words, and thoughts about our worldly employments & recreations k.

g Ezek. 22. 26
h Acts 20. 7. 9
Ezek. 33. 30, 31
i Amos 8. 5
Mal. 1. 13
i Ezek. 23. 38
k Jer. 17. 24 27
Isa 58. 13

Q. What are the Reasons annexed to the fourth Commandement, the more to enforce it?

A. The Reasons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us 6. dayes of seven for our own affairs, & reserving but one for himself, in these words, [Six dayes shalt thou labour, and do all thy work] from Gods challenging a speciall property in that day, [The seventh day is the Sabbath of

1 Exod. 20. 9

in Exod. 10. 19 the LORD thy GOD **m**] from
 ample of God, who in six days made
 heaven and earth, the sea, and all that is
 in it, & rested the seventh day; & from
 blessing which God put upon the
 not only in sanctifying it to be a duty
 his service, but in ordaining it as
 means of blessing to us in our sanctification
 it: (wherefore the LORD blessed
 Sabbath day and hallowed it **n**)

n Exod. 20. 11.

Q. Why is the word Remember set at the beginning of the fourth Commandment?

A. The word Remember is set at the beginning of the fourth Commandment

o Exod. 20. 8
p Exod. 16. 23.
 Luke 23. 54
 56. with Mat.
 23. 48.
 Neh. 13. 19
q Psal. 92.
 title with v.
 13. 14.
 Ezek. 30. 18
 19, 10.

Gen. 2. 3.
 Psal. 118. 12.
 24. with Act.
 4. 10, 11. Rev.
 1. 10.
 f Eze. 32. 26.
 t Neh 9. 14.
 Exod. 34. 21.

w Deut 5. 14.
 15.
 Amos 8. 5.

met **o**, partly because of the great benefit of remembering it: we being thus helped in our preparation to keep it, and, in keeping it, better to keep the rest of the Commandements **q**, & to continue a thankfull remembrance of the two great benefits of Creation, and redemption, which containe a short abridgement of Religion **r**: and partly because we are very ready to forget it **s**, for there is lesse light of nature for it, yet it restraineth our naturall liberty in things at other times lawfull **u**: it cometh but once in seven dayes, many worldly busineses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctifie it **w**; and that Sabbath

his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety x.

1 Lam. 1. 7
Jer. 17. 21, 22;
23.
Neh. 13. 15. to
23.

Q. What is the summe of the six Commandements, which contain our duty to man?

A. The sum of the six Commandements, Which contain our duty to man, is, to love our neighbour as our selves y, and to do to others what we would have them do to us z.

y Mat. 22. 39
z Mat. 7. 12.

Q. Which is the fifth Commandement?

A. The fifth Commandment is, V. Honour thy father and thy mother: that thy days may be long upon the land which the L D R D thy G D D giveth thee a.

a Exod. 20. 12.

Q. Who are meant by Father and Mother, in the fifth Commandement?

A. By Father & Mother, in the fifth Commandement, are meant not onely naturall parents b, but all superiours in age c and gifts d, and especially such as by Gods Ordinance are over us in place of Authority, whether in Family e, Church f, or Common-wealth g.

b Prov. 23. 22
25. Eph. 6. 1. 2
c 1 Tim. 5. 1, 2
d Gen. 4. 10
21, 22.
Gen. 45. 8.
e 1 Kings 5. 13
f 1 King 2. 12
2 King 13. 14
Gal. 4. 19
g Lk. 19. 28.

Q. Why are Superiours styled, Father and Mother?

A. Superiours are styled Father and Mother, both to teach them in al duties towards their inferiours, like naturall

h Eph. 6. 4.
 2 Cor. 12. 14.
 1 Thes. 2. 7.
 8. 11.
 Num. 11. 11. 12.
 1 Cor. 4. 14.
 15. 16.
 2 Kings 5. 13.
 h Eph. 5. 21.
 2 Pet. 2. 17.
 Rom. 12. 10.
 1 Mal. 1. 6.
 Lev. 19. 3.
 an Pro. 31. 28.
 1 Pet. 3. 6.
 n Lev. 19. 31.
 1 King 2. 19.
 o 1 Tim. 2. 1. 2.
 p Heb. 13. 7.
 Phil. 3. 17.
 q Eph. 6. 1. 2.
 5. 6. 7.
 1 Pet. 2. 13. 14.
 Rom. 13. 1. 2. 3.
 4. 5. Heb. 13. 17.
 Prov. 4. 3. 4.
 Prov. 23. 2.
 Exo. 18. 19. 24.
 r Heb. 13. 9.
 1 Pet. 2. 18. 19.
 20.
 s Tit. 2. 9. 10.
 t 1 Sam. 26.
 15. 16.
 2 Sam. 18. 3.
 1 Rh. 6. 2.
 n Mat. 22. 21.
 Rom. 13. 6.
 1 Tim. 5. 17. 18.
 Gal. 6. 5. Gen.
 45. 11. Gen. 47.
 3. 2.
 w 1 Pet. 2. 18.
 Prov. 23. 22.
 Gen. 9. 23.
 x P. al. 127. 3.
 4. 5.
 Prov. 31. 23.

parents, to expresse love and tenderness
 to them, according to their severall
 relations *h*, and to work inferior
 greater willingnesse and chearfulness
 in performing their duties to their su-
 periours as to their parents *i*.

Q. What is the general scope of the fifth Commandment?

A. The generall scope of the fifth Commandment, is, the performing of those duties which we mutually owe our severall relations, as inferiours, superiours, Equals *k*.

Q. What is the Honour that Inferiours owe to their Superiours?

A. The Honour which Inferiours owe to their Superiours, is all due reverence in heart *l*, word *m*, and behaviour, prayer, and thanksgiving for their imitation of their vertues and goodnesse, willing obedience to their lawfull commands, and counsels *q*, due submission to their corrections *r*, fidelity to *s*, defence, & maintenance of their persons, and authority, according to their severall places *u*: bearing with their infirmities, & covering their sins in love *w*, that so they may be an honour to them and to their government *x*.

Q. What are the sins of Inferiours against their Superiours?

A. The sins of Inferiours

their Superiours, are, all neglect of the duties required toward them *y*: envying at *z*, contempt of *a*, and Rebellion *b* against their persons *c* and places *d* in their lawfull counsels *e*, commands, and corrections *f*: cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their Government *h*.

Q. What is required of Superiours toward their inferiours?

A. It is required of Superiours according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and blesse their inferiours *l*: to instruct *m*, counsell, and admonish them *n*: countenancing *o*, commending *p*, and rewarding such as do well *q*: discountenancing *r*, reproving, and chastising such as do ill *s*, protecting *t*, & providing for them all things necessary for soule *u* and body *w*: and by grave, wise, holy, and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

Q. What are the sins of Superiours?

A. The sins of Superiours are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or

y Mat. 15. 4, 5
6.

z Num. 15. 28

29.
a 1 Sam. 8. 7

Isa 3. 5

b 2 Sam. 15. 1

to 22.

c Exod. 21. 15

d 1 Sam. 10.

27.

e 1 Sam. 3. 25

f Dent. 21. 18

19. 20, 21

g Prov. 30. 11

17.

h Prov. 19. 26

i Col. 3. 12

Tit. 2. 4.

k 1 Sam. 12. 22

Job. 1. 5

l King 8. 55.

56.

Heb. 7. 7.

Gen. 49. 28

m Dent. 6. 6. 7.

n Eph. 5. 4.

o 1 Pet. 3. 7

p 1 Pet. 2. 14

Rom. 13. 3

q Esth. 6. 3

r Rom. 13. 9. 4.

s Pro. 29. 15

t 1 Pet. 2. 14

u Job. 2. 12

13 14 15 16, 17

Isa 1. 10. 17.

v Eph. 6. 4

w 1 Tim. 5. 8

x 1 Tim. 6. 12

Tit. 2. 3. 4. 5

y 1 King 3. 28

z Tit. 2. 25

a Eze. 34. 2. 3. 4

b Phil. 2. 21

c Iohn 5. 44

Iohn 7. 18.

d Isa. 56. 10
 11.
 e Dent. 17. 7
 f Dan. 3. 4. 5. 6
 Acts 4. 17. 18
 g Exod. 5. 10
 to 18.
 Mar. 23. 24
 h Mat. 14. 3.
 with Mar. 6.
 24.
 i 2 Sam. 13.
 28.
 j 1 Sam. 3. 3
 k Iohn 7. 46
 47. 48. 49.
 Col. 3. 21.
 Exod. 5. 17.
 l 1 Pet. 2. 18
 19. 20.
 Heb. 12. 10.
 Dent 25. 3
 m Gen. 35. 11
 26.
 n Acts 18. 17
 o Eph. 6. 4.
 p Gen 9. 21
 q 1 King 12. 13,
 14. 15. 16.
 r 1 King 1. 6
 s 1 Sam. 2. 19.
 30. 1.
 t 1 Pet. 2. 7
 u Rom. 12. 0.
 v Rom. 12. 5.
 16.
 w Phil. 3. 3. 4.
 x Rom. 13. 8
 y 2 Tim 3. 3
 z Acts 7. 9
 A. 5. 26.
 B Num. 12. 2
 C Esth. 6. 12 13
 D 3. Iohn 7. 9
 E Luke 22. 24.

pleasure *d*, commanding things un-
 full *e*, or not in the power of inferior
 to perform *f*, counselling *g*, encour-
 ging *h*, or favouring them in that which
 is evil *i*, dissuading, discouraging,
 discountenancing them in that which
 good *k*, correcting them unduly *l*, care-
 lesse exposing, or leaving them in
 wrong, temptation and danger *m*, pro-
 voking them to wrath *n*; or any way
 dishonouring themselves, or lessening
 their authority, by an unjust, indiscreet
 rigorous or remisse behaviour *o*.

Q. What are the duties of equals?

A. The duties of equals are, to regulate
 the dignity and worth of each other
 in giving honour to go one before an-
 other *q*, & to rejoyce in each others good
 and advancement, as in their own *r*.

Q. What are the sins of equals?

A. The sins of equals are, beside the
 neglect of the duties required *s*, the
 devaluing of the worth *t*, envying
 gifts *u*, grieving at the advancement
 prosperity, one of another *w*, and usurp-
 ing preheminance one over another.

*Q. What is the Reason annexed to the
 fifth Commandment, the more to
 enforce it?*

A. The reason annexed to the
 Commandment, in these words
 That thy dayes may be long upon thee.

land which the Lord thy God giveth thee y, is an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandement z.

Q. Which is the sixth Commandement?

A. The sixth Commandement is, Thou shalt not kill a.

Q. What are the duties required in the sixth Commandement?

A. The duties required in the sixth Commandement, are, all carefull studies, & lawfull endeavours to preserve the life of our selves b, & others c; by resisting all thoughts, and purposes d, subduing all passions e, & avoyding all occasions f, temptations g, and practises, wch tend to the unjust taking away the life of any h; by just defence thereof against violence i, patient bearing of the hand of God k, quietnesse of mind l, ch. arfulnesse of spirit m, a sober use of meat n, drink o, physick p, sleep q, labour r, & recreatiōs s. by charitable thoughts t, love u, compassion v, meekness, gentleness, kindness x, peaceable y, milde, and courteous speeches & behaviour z, forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evill a, comfort-

y Exod. 20. 12.
z Deut. 5. 16.
1 King 8. 23.
Eph 6. 2. 3.
a Exod. 20. 13.
b Eph. 5. 28. 29.
c 1 King 18. 4.
d Jer. 26. 15.
16. Acts 23. 12.
16, 17, 21, 27.
e Eph. 4. 26.
27.
f 2 Sam. 2. 22.
Deut. 22. 8.
g Mat. 4. 5. 7.
Pro. 1. 10. 11.
15, 16.
h 1 Sam. 14. 12.
1 Sam. 26. 9. 10.
11. Gen. 37. 21.
22.
i Psal. 82. 4.
Prov. 24. 11. 12.
1 Sam. 14. 45.
k Lam. 5. 7. 8.
9, 10, 11.
Heb. 12. 9.
l 1 Thes. 4. 9.
11. 1 Pet. 3. 4.
Psal. 37. 8, 9.
10. 11.
m Prov. 17. 22.
n Prov. 25. 16.
27.
o Tim. 5. 23.
p Psal. 38. 21.
q Psalm. 127. 2.
r Eccles. 7. 12.
s 1 Thes. 2. 19.
11. Prov. 16.
26.
t Eccles. 34. 11.
u 1 Sam. 19.
v 5. 1 Sam. 20.
17. 14.
w Rom. 12. 10.
x Luke 10. 33.
34. 35.
y Col. 3. 12.
z a Mat. 5. 24.

13. y Lam 3. 17. z 1 Pet. 3. 8, 9, 10, 11. Prov. 15. 1. Jude 8. 1, 2, 3. a Mat. 5. 24.
Eph. 4. 32 Rom. 12. 17, 20, 21.

b 1 Thes. 5. 14.

Iob. 31. 19, 20

Mat. 25. 35, 36

Prov. 31. 8, 9

c Acts 16. 18

d Gen. 9. 6.

e Numb. 35.

31. 33.

f 1er 48. 10

Dent. 20. ch.

g Exod. 22. 2, 3

h Mat. 25. 42

43. 1am. 2. 15

i 16. Eccl. 6. 1, 2

j Mat. 5. 22.

k 1 Iohn. 3. 15

Lev. 19. 17

l Prov. 14. 30

m Rom. 12. 19

n Eph. 4. 21

o Mat. 6. 31, 34

p Luke 21. 34

Rom. 13. 13.

q Eccles. 12. 12

Eccl. 2. 22, 23

r Isa. 5. 12

s Prov. 15. 1

Prov. 13. 18

t Ezek. 18. 18

Exod. 1. 14

u Gal. 5. 15

v Prov. 13. 29

w Num. 7. 3

x 16. 17, 18, 31

y Exod. 21. 18

z 10 the end.

1 Exod. 20. 14

2 1 Thes. 4. 4

Iob. 31. 1

1 Cor. 7. 34

2 Col. 4. 6

b 1 Pet. 3. 2

c 1 Cor. 7. 2

35, 36.

d Iob. 31. 1

e Act. 24. 24

f 25.

g Prov. 2. 16

h 21.

i 1 Tim. 2. 9

ing & succouring the distressed, & recting and defending the innocent.

Q. What are the sins forbidden in the sixth Commandement?

A. The finnes forbidden in the Commandement, are, all taking the life of our selves *c*, or of others except in case of publick justice *e*, full war *f*, or necessary defence *g*; neglecting or withdrawing the law and necessary means of preservation of life *h*, full anger *i*, hatred *k*, envy *l*, fire of revenge *m*, all excessive passions *n*, distracting cares *o*, immoderate use of meat, drink *p*, labour *q*, and recreations *r*, provoking words *s*, oppressing quarrelling *u*, striking, wounding *y*, whatsoever else tends to the destruction of the life of any *x*.

Q. Which is the seventh Commandement?

A. The seventh Commandement is, Thou shalt not commit adultery *y*.

Q. What are the duties required in the seventh Commandement?

A. The duties required in the seventh Commandement, are, chastity in the minde, affections *z*, words *a*, and actions *b*, & the preservation of it in our selves and others *c*, watchfulness of the eyes, & all the senses *d*, temperance in keeping of chaste company *f*, modesty in apparell *g*, marriage by those that

not the gift of continency *h* : conjugal love *i*, and cohabitation *k*, diligent labour in our callings, shunning all occasions of uncleanness, and resisting temptations thereunto *m*.

Q. What are the sins forbidden in the seventh Commandement?

A. The sins forbidden in the seventh Commandement, beside the neglect of the duties required *x*, are, adultery, fornication *o*, rape, incest *p*, sodomy, and all unnaturall lusts *q*, all uncleane imaginations, thoughts, purposes and affections *r*, all corrupt or filthy communications, or listening there unto *s*: wanton looks *t*, impudent, or light behaviour : immodest apparell *u*, prohibiting of lawful *w*, and dispensing with unlawful marriages *x*, allowing, tolerating keeping of stewes, and resorting to them *y*; intangling vows of single life *z*; undue delay of marriage *a*: having more wives or husbands then one, at the same time *b*, unjust divorce *c*, or desertion *d*: idleness, gluttony, drunkenness *e*, unchaste company *f*, lascivious songs, books, pictures, dancings, stage-plays *g*, & all other provocations to, or acts of uncleanness either in our selves or others *h*.

Q. Which is the eight Commandement?

Ezek. 22. 14, 15, 16. Ma 23. 15, 16, 17. Isa 3. 15. Mat 6. 22. Rom. 13. 13. 1 Pet. 2. 2. h 2 King 9. 37. with Jer. 4. 30. and Ezek. 23. 40.

A. The

h 1 Cor. 7. 29
i Prov. 5. 19
20.
k Pet. 3. 7
l Prov. 31. 11
27, 28.
m Prov. 5. 8
Gen. 2. 24
n Prov. 5. 7
o Heb. 13. 4
Gal 5. 19.
p 2 Sam. 13. 14
q 1 Cor. 5. 1
r Rom. 1. 24
26, 27. Lev. 20. 15, 16
s Mat. 3. 28
Mat. 15. 19
Col. 3. 5.
t Eph. 5. 3, 4
Prov. 7. 5, 21, 22
u Isa. 3. 16
2 Pet 2. 14
v Prov. 7. 10, 13
w 1 Tim. 4. 3
x Lev. 18. 1
to 21. Mat 6. 18. Mat. 2. 11
12.
y 1 King 15. 12
2 Kings 23. 7
Deut. 23. 7
18 Lev. 19. 29
Jer 5. 7 Prov 7
24, 25 26, 27.
z Mat. 19. 10
11.
a 1 Cor. 7. 7,
8, 9. Gen. 28. 26
b Mal 2. 14
15. Mat. 19. 5
c Mal. 2. 16
Mat. 5. 32.
d 1 Cor. 7. 2, 13
e Ezek. 16. 42
Prov. 23. 30, 33
f Gen. 39. 10
Prov 5. 8
g Eph. 5. 4

i Exod. 20. 15.

k Psal. 15. 2. 4.

Zech. 7. 4. 20

Zech. 8. 16. 17.

l Rom. 13. 7.

m Lev. 6. 2. 3.

4. 5. with

Luke 19. 8.

n Luke 6. 30

38 1 Iohn 3. 17

Eph. 4. 28.

Gal. 6. 10.

o 1 Tim. 6. 6

7. 8. 9. 2.

Gal. 6. 14.

p 1 Tim. 5. 8

q Prov. 17. 23

to the end.

Eccl. 2. 24.

Eccles. 3. 12, 13

1 1 Tim. 6. 17.

18. 1sa. 38. 1.

Mat. 1. 8.

r 1 Cor. 7. 20.

Gen. 2. 15.

Gen 31. 9.

s Eph. 4. 28.

Prov. 10. 4.

t John 6. 12.

Prov. 31. 30

u 1 Cor. 6. 1.

to 9.

w Prov. 6. 1.

to 6. Prov. 11.

15.

x Lev. 15. 35

Deut. 12. 1, 2, 3,

4. Exod. 23. 4,

5. Gen. 47. 14,

20. Phil 2. 4.

Mat. 23. 39.

A. The eighth Commandement
Thou shalt not steal i.

Q. What are the duties required in
eighth Commandement ?

A. The duties required in the eighth
Commandement, are, truth, faithfulness
and justice in contracts, and commerce
between man and man k; rendering
everyone his due l, restitution of goods
unlawfully detained from the right owners
thereof m, giving, and lending freely,
according to our abilities, & the necessities
of others n, moderation of our
judgements, wills, and affections, con-
cerning worldly goods o: a provident
care and study to get p, keep, use, & dis-
pose those things which are necessary &
convenient for the sustentation of our
nature, & suitable to our condition q, a law-
full calling r, and diligence in it s: fru-
gality t, avoyding unnecessary law suits
u, and suretyship, or other like engage-
ments w, and an endeavour by all just
& lawfull meanes to procure, preserve
and further the wealth and outward es-
tate of others, as well as our own x.

Q. What are the sins forbidden in the
eighth Commandement ?

A. The sins forbidden in the eighth
Commandement, beside the neglect of
the duties required y, are, theft z, robbery
a, man-stealing b, and receiving
things

y 1 Tim. 2. 15, 16

z 1 Iohn 3. 17.

a Eph. 4. 28.

b Psal. 62. 10

c 1 Tim. 1. 10

thing that is stolen *c*, fraudulent dealing, false weights and measures *e*, removing land-Marks *f*; injustice and unfaithfulness in contracts between man and man *g*, or in matters of trust *h*: oppression *i*, extortion *k*, usury *l*, bribery *m*, vexatious law suits *n*, unjust inclosures, and depopulations *o*, ingrossing commodities to enhance the price *p*, unlawful callings *q*, and all other unjust, or sinfull wayes of taking, or withholding from our neighbour what belongs to him, or of enriching our selves *r*: covetousnesse *s*, inordinate prizing & affecting wordly goods *t*, distrustfull and distracting cares and studies in getting, keeping, and using them *u*, envying at the prosperity of others *w*: as likewise idlenesse *x*, prodigality, wastful gaming, and all other wayes whereby we do unduly prejudice our own outward estate *y*: and defrauding our selves of the due use and comfort of that estate which God hath given us *z*.

Q. Which is the ninth Commandement?

A. The ninth Commandement is,

IX. Thou shalt not bear false witness against thy neighbour a.

Q. What are the duties required in the ninth Commandement?

A. The duties required in the ninth Commandement, are, the preserving & promoting

c Prov. 29. 24.
Psal. 50. 18.
d 1 Thes. 4. 6.
e Prov. 11. 1.
Prov. 20. 10.
f Dent. 19. 14.
Prov. 23. 10.
g Amos 8. 5.
Psal. 37. 21.
h Luke 16. 10, 11, 12.
i Ezek. 22. 29.
Lev. 2. 7.
k Mat. 23. 25.
Ezek. 22. 12.
l Psal. 15. 5.
m Job 55. 34.
n 1 Cor. 6. 6, 7.
8. Prov. 3. 29, 30.
o Isa. 5. 8.
Mic. 2. 2.
p Prov. 11. 26.
q Acts 19. 19. 24, 25.
r Job 30. 19.
1. Tim. 5. 4.
Prov. 2. 6.
1 Luke 12. 15.
t 1 Tim. 6. 5.
Col. 3. 2.
Prov. 23. 5.
Psal. 62. 10.
u Mat. 6. 25. 31, 34.
Eccl. 5. 12.
w Psal. 73. 3.
Psal. 37. 1. 7.
x 2 Thes. 3. 11.
Pro. 18. 9.
y Pro. 2. 17.
Prov. 23. 20, 21.
Prov. 28. 19.
z Eccl. 4. 3.
Eccl. 6. 2.
1 Tim. 5. 8.
a Exod. 20. 16.

b Zech 8.16
 c 1 Iohn v. 12
 d Prov. 31.8,9
 e Psal. 15.2
 f 2 Chr. 19.9
 g 1 Sam. 19.4,5
 h Josh. 7.19
 i 2 Sam. 14.18,
 19.20.
 k Lev. 19.15
 Pro. 14.5.25
 l 2 Cor. 1.17,
 18. Eph. 4.25
 m Heb. 6.9
 n 1 Cor. 13.7
 o Rom. 1.8.
 p 1 Iohn v. 4
 q 1 Iohn v. 3.4
 r 2 Cor. 2.4
 s 2 Cor. 12.21
 t Prov. 17.9
 u 1 Pet. 4.8
 v 1 Cor. 1.4
 w 5, 7.
 x 1 Tim. 1.4.5
 y 1 Sam. 32.14.
 z 1 Cor. 13.6.7
 a Psal. 1.3
 b Pro. 25.2;
 c Pro. 25
 d 24.25.
 e Psal. 101.5
 f Pro. 23.1
 g Iohn 8.49
 h Psal. 15.4
 i Phil. 4.8.

promoting of truth between man
 man *b*, & the good name of our n
 bour as well as our own *c*: appearin
 standing for *d*, and from the heart
 cerely *f*, freely *g*, cleerly *h*, and ful
 speaking the truth, and only the tru
 matters of judgement and justice
 in all other things whatsoever *l*, a ch
 table esteem of our neighbours *m*,
 ving, desiring, & rejoycing in their g
 name *n*: sorrowing for *o*, and coverin
 their infirmities *p*, freely acknowle
 ing their gifts and graces *q*, defend
 their innocency *r*, a ready receiving
 a good report *s*, & unwillingness to
 mit of an evil report concerning th
t, discouraging tale-bearers *u*, flatter
w, and slanderers *x*, love and care of
 own good name, and defending it wh
 need requireth *y*, keeping of lawful p
 mises *z*, studying and practising of wh
 soever things are true, honest, love
 and of good report *a*.

Q, What are the sins forbidden in the ninth Commandment?

*A. The sins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good name of our neighbours as well as our own *b*, especially publick judicature *c*, giving false evidence *d*, suborning false witnesses *e*, willingly appearing & pleading for an*

b 1 Sam. 17.28
 c 2 Sam. 16.3
 d 2 Sam. 1.9, 10
 e 15.16.
 f Lev. 19.15
 g Hab. 1.4
 h Prov. 19.5
 i Prov. 5.16.19
 k Acts 6.13.

cause, outfacing and overbearing the
truth *f*, passing unjust sentence *g*, calling
evil good, and good evil, rewarding the
wicked according to the work of the
righteous, & the righteous according to
the work of the wicked *h*, forgery *i*, cō-
cealing the truth, undue silence in a just
cause *k*, and holding our peace when
iniquity calleth for either a reproof frō
our selves *l*, or complaint to others *m*:
speaking the truth unseasonably *n*, or
maliciously to a wrōg end *o*, or pervert-
ing it to a wrong meāing *p*, or in doubt-
full and equivocall expressions to the
prejudice of truth or justice *q*, speaking
untruth *r*, lying *s*, slandering *t*, back-
biting *u*, detracting *w*, tale-bearing *x*,
whispering *y*, scoffing *z*, reviling *a*, rash *b*,
harsh *c*, & partiall censuring *d*, miscon-
struing intentions, words and actions *e*,
flattering *f*, vain glorious boasting *g*,
thinking or speaking too highly or too
meāly of our selves or others *h*, denying
the gifts & graces of God *i*, aggravating
smaller faults *k*, hiding, excusing, or
extēuating of sins when called to a free
confession *l*, unnecessary discovering of
infirmities *m*, raising false rumours *n*, re-

f Ier. 9. 35.
Aas 24. 2, 5
Psal. 12. 3, 4
Psal. 52. 1, 2, 3, 4
g Prov. 17. 15
i King 22. 9.
10 11, 12, 13.
h Isa 5. 23
i Psa 119. 49
Luke 19. 8
Luke 6 5, 6, 7
k Lev. 5. 1
Deut. 14. 8
Aas 4. 3, 8, 9
2 Tim. 4. 18.
l 1 King 1. 6
Lev. 19. 17
m Isa 59. 4
n Prov. 29. 11
o 1 Sam. 22.
9, 10. with
Psal. 52. 1, 2, 3, 4
p Psal. 56. 5.
John 2. 19
with Mat. 26
60. 61
q Gen. 3. 5
Gen 26. 7, 9
r Isa 59 13
s Lev. 19. 11
Col. 3. 9
t Psal. 50. 20
u Psal. 15. 3
w Iamē 4 11
Ier. 38. 4.
x Lev. 19. 16
y Rom. 1. 29
30.
z Gen. 21. 6
with Gal. 4. 29
a 2 Cor. 6. 10
b Mat. 7. 1.
c Aas 28. 4
d Gen. 38. 24

Rom. 2. 1. e Neh. 6. 6, 7, 8. Rom 5. 8. Psal. 69. 10. 1 Sam. 1. 13, 14, 15. 2 Sam.
10. 1. f Psal. 12. 2, 3. g 2 Tim. 3. 2. h Luke 18. 9. 11. Rom. 12. 16. 1 Cor. 4. 6.
Aas 12. 22. Exod. 4. 10, 11, 12, 13, 14. i Ioh. 27. 5 6. Job. 4. 6. k Mat. 7. 34, 50.
l Prov. 28. 13. Prov. 30. 20. Gen. 3. 12, 13. Ier. 2. 35. 2 King 5. 25. Gen. 4 9.
m Gen. 9. 22. Prov. 25. 9, 10. n Exod. 29. 1.

ceiving

e Prov. 29.12.
 p Acts 7.56,
 57.
 Job. 31. 13, 14
 q 1 Cor. 13.5
 1 Tim. 6.4
 r Num. 11.29
 Mat. 21.15
 s Ezr. 4.12
 13.
 t Jer. 48. 27
 u Psal. 35.15
 16. 21.
 Mat. 27. 28 29
 w Jude v. 6.
 Acts 12. 22.
 x Rom. 1.31
 2 Tim. 3.2.
 y 1 Sam. 2. 24
 z 1 Sam. 13. 12
 13.
 Prov. 58.9
 Prov. 6.33

a Exod. 20.17

b Heb. 13.5.
 1 Tim. 5.6
 c Job. 31.29.
 Rom. 12.15
 Psal. 122.7,8,9,
 1 Tim. 1.5.
 Esth. 10.3.
 1 Cor. 13.4,5
 6,7.

ceiving & countenancing evil reports
 and stopping our ears against just
 fence p, evil suspitiō q, envying
 ving at the deserved credit of any
 deavouring or desiring to impair
 joycing in their disgrace and infamy
 scornfull contēpt u, fond admiration
 breach of lawful promises x, neglect
 such things as are of good report
 practising or not avoiding our selves
 not hindering, what we can, in
 such things as procure an ill name

Q. Which is the tenth Commandment?

A. The tenth Commandment
 Thou shalt not covet thy neighbour's
 house, thou shalt not covet thy neighbour's
 wife, nor his man servant, nor his
 servant, nor his ore, nor his ass, nor
 things that is thy neighbour's a.

Q. What are the duties required in the tenth Commandment?

A. The duties required in the
 Commandment, are, such a full
 contentment with our owne condition
 and such a charitable frame of
 whole soul toward our neighbour
 that all our inward motions and
 ctions touching him tend unto and
 ther all that good which is his c.

Q. What are the sins forbidden in the tenth Commandment?

A. The sins forbidden in the
 Commandment, are, discontent

with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions & affections to any thing that is his *g*.

Q. Is any man ab'le perfectly to keep the Commandements of God?

A. No man is able, either of himself *h*, or by any grace received in this life, perfectly to keep the Commandements of God *i*, but doth daily break them in thought *k*, word, and deed *l*.

Q. Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?

A. All transgressions of the Law of God are not equally hainous: but some finnes in themselves, and by reason of severall aggravations, are more hainous in the sight of God then others *m*.

Q. What are those aggravations that make some sins more hainous then others?

A. Sins receive their aggravations, From the persons offending *n*, if they be of riper age *o*, greater experience, or grace *p*: eminent for profession *q*, gifts *r*, place *s*, office *t*, guides to others *u*, and whose example is likely to be followed by others *w*.

From the parties offended *x*, if immediately against God *y*, his attributes *z*,

d 2 Kings 21. 4
Esth 5. 13.
i Cor. 10. 10
e Gal. 5. 26.
James 3. 14. 16
f Pl. 112. 9. 10
Neh. 2. 10.
g Rom. 7. 7, 8
Rom. 13. 9.
Col 3. 5.
Deut. 5. 21
h James 3. 2
Iohn 15. 5
Rom. 8. 3.
i Eccl. 7. 20
l Iohn 1. 8. 10.
Gal. 5. 17.
Ro. 7. 18. 19.
k Gen 6. 5
Gen. 8. 21.
l Rom. 3. 9.
to 21.
Iam. 3. 2. to
13.

m Iohn 19. 11
Ezek. 8. 6. 13
15 Iohn 5.
16 Psal. 78. 7.
32. 36.

n Ier. 2. 8.
o Iob. 32. 7. 9
Ecclef. 4. 13
p 1 King 11. 4.
9.
q 2 Sam. 12. 14
r Cor. 5. 1.
t Iam. 4. 17.
Luke 12. 47. 48
s Ier. 5. 4. 5
t 2 Sam. 12. 7
8. 9.
Ezek. 8. 11. 12.

u Rom. 6. 17. to 23. *w* Gal. 2. 11, 12, 13, 14. *x* Mat. 22. 38, 39. *y* 1 Sam. 2. 25.
Ads 5. 1. Psal 51. 4. 2 Rom. 2. 4.

and

a Mat. 1.8. 14
 b Heb. 2.23
 Heb. 12.25.
 c Heb 10.29
 Mar. 12.31.32
 d Eph. 4.30
 e Heb. 6.4.5
 f Jude v. 8
 Num. 12.8,9
 Ma 3.5.
 g Pro. 30.17
 2 Cor. 12.15
 Psal. 55.12.
 13.14.15.
 h Zeph. 2.8.10
 11. Mat. 18.5
 1 Cor. 6.8
 Rev. 17.6.
 i 1 Cor. 8.11
 12. Rom. 14.13.
 15.11.
 k Ezek. 13.19
 1 Cor. 8.12
 Rev. 18.13
 Mat. 23.15
 l 1 Thess. 2.15
 16. Ioh 12.20
 m Prov. 5.10
 to the end.
 n Ezra 9.10,
 12.12.
 o Kin. 11.9.10
 Col. 3.5
 1 Tim. 6.10
 Prov. 5.8,9
 10.11.12.
 Prov. 6.1.33
 Ioh. 7.21
 p 1am 1.14.15
 Mat 5.21.
 Mic. 2.1.
 p Mat. 18.7
 Rom. 2.23.24
 r Deut. 22.22
 with v. 28.29
 Prov. 6.32.33.
 34.35.
 s Mat. 11.21.22.23.24. Ioh. 15.22. t Isa 1.3. Deut. 31.6. u Amos 4.
 Jer. 5.3. w Rom. 1.26.17. x Rom. 1.32. Dan. 5.22. Tit. 3.10.11. y Pro.
 2 Tit. 3.10. Mat. 18.17. 2 Prov 27.22. Prov. 23.35. b Psal. 78.14.
 Jer. 2.20. Jer. 42.5.6.20.21. c Eccl. 5.4.5.6. Prov. 20.25. d Lev. 26.2.
 2.17. Ezek. 17.18.19. f Psal. 36.4. g Jer. 6.16. h Num. 15.30. Eze.
 i Jer. 3.3. Pro. 7.13. k Psal. 52.1. l 3 Iohn v.10. m Num. 14.22. n Zech.
 o Pro. 2.14. p Isa 57.17. q Jer. 34.8.9.10.11. 2 Pet. 2.20.21.22. r 2 Ki

and worship *a*, against Christ, *a*
 grace *b*, the holy Spirit *c*, his witness
 and workings *e*, against superiours
 of eminency *f*, and such as we sta
 pecially related and engaged u
 against any of the Saints *h*, partic
 weak brethren *i*, the souls of the
 any other *k*, and the common go
 all or many *l*.

From the nature and quality o
 offence *m*; if it be against the ex
 letter of the Law *n*, break many
 mandements, contain in it many f
 not only conceived in the heart
 breaks forth in words and actio
 scandalize others *q*, and admit of n
 paration *r*: if against means *s*, mere
 judgements *u*, light of nature *w*,
 viction of conscience *x*, publike o
 vate admonition *y*, censures o
 Church *z*, civill punishments *a*, an
 own prayers, purposes, promises *b*,
 c, covenants *d*, and engagement
 God or men *e*, if done deliberately
 fully *g*, presumptuously *h*, impuden
 boastingly *k*, maliciously *l*, frequent
 obstinately *n*, with delight *o*, con
 ance *p*, or relapsing after repentance

From circumstances of time *r*,

place *f*; if on the Lords day *t*, or other times of divine worship *u*, or immediately before *w* or after these *x*, or other helpsto prevent or remedy such miscarriages *y*, if in publike, or in the presence of others, who are thereby likely to be provoked or defiled *z*.

Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty *a*, goodnesse *b*, and holinesse of God *c*, and against his righteous law *d*: deserveth his wrath & curse *e*, both in this life *f*, and that which is to come *g*: and cannot be expiated but by the blood of Christ *h*.

Q. What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the Law?

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, & faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*.

Q. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicates to his Church

f Ier. 7. 10.
Isa 26. 10.
t Ezek. 23. 37.
38. 39.
u Isa 58. 3, 4, 5.
Num. 25. 6, 7.
W 1. Cor. 11.
20. 21.
x Ier. 7. 8, 9.
10. Prov. 7. 14.
15. Iohn 13. 27.
30.
y Ezra 9. 13, 14.
z 2 Sam. 16.
22. 1 Sam. 2. 22.
23. 24.
a Jam. 2. 10. 11.
b Exod. 20. 1, 2.
c Hab. 1. 13.
Lev. 10. 3.
Lev. 11. 44. 45.
d 1 Iohn 5. 4.
Rom. 7. 12.
e Eph. 5. 6.
Gal. 3. 10.
f Lam. 3. 39.
Deut. 23. 5.
to the end.
g Mat. 25. 41.
h Heb. 9. 22.
i Pet. 1. 18. 19.

j Acts 20. 21.
Mat. 3. 7. 8.
Luke 13. 3. 5.
Acts 16. 30. 31.
Iohn 3. 16. 18.
k Prov. 21. to
6.
Prov. 8. 33.
to the end.

1 Mat 28 19

20. Act. 2. 42.

46, 47.

nu Neh. 8. 8.

Act 26. 18.

Psal. 19. 8,

u 1 Cor. 14. 24

25. 2 Chr. 34.

18, 19, 26. 27.

28.

o Act. 2. 37, 41

- Act. 8. 27, to

39.

p 2 Cor. 3. 18

q 2 Cor. 10. 4

5 6. Rom. 6. 17

r Mat. 4. 4. 7 8

Eph. 6. 16 17

Psal 19. 11.

1 Cor. 10. 11

f Act. 20. 12.

2 Tim. 3. 15

16 17.

t Rom. 16. 25

1 Thes. 3. 2

10. 11. 13.

Rom 15. 4.

Rom. 10. 13, 14

15, 16, 17.

Rom. 1. 16.

u Deut. 31. 9

11. 13, 13.

Neh. 8. 2. 3.

Neh. 9. 2, 1. 4 5

w Deut. 17. 19

Rev. 1. 3.

John 5. 39.

Isa 34. 16.

x Deut. 6. 6. 7.

8, 9. Gen. 18. 17

19. Psal. 78. 5.

6, 7.

y 1 Cor. 14. 6.

9, 11, 12, 15, 16

21, 27, 28.

z Psal 19. 10

Neh. 8. 3. to

20. Ex. 24. 7.

2 Chr. 34. 27.

Isa 66. 2.

2 2 Pet. 1. 19.

20, 21.

Church the benefits of his mediation
are, all his Ordinances : especiall
Word, Sacraments, and Prayer
which are made effectuell to the
for their salvation l.

*Q. How is the Word made effectuell
salvation ?*

A. The Spirit of God maketh
Reading, but especially the preaching
the word, an effectual means of enlighten-
ing *m*, convincing, and humbling
ners *n*, of driving them out of the
& drawing them unto Christ *o*, of
forming them to his Image *p*, & fir-
ing them to his will *q*, of strengthening
them against temptations and corrup-
tions *r*, of building them up in grace
establisshing their hearts in holiness
comfort through faith unto salvation.

Q. Is the word of God to be read by

A. Although al are not to be permitted
to read the word publikly to the con-
gregation *u*, yet all sorts of people
bound to read it apart by themselves
& with their families *x* : to which end
holy Scriptures are to be translated
of the Original into vulgar languages.

Q. How is the word of God to be read

A. The holy Scriptures are to be read
with an high, and reverent esteeme
them *z* : with a firm perswasion that
are the very Word of God *a*, & that

ly can enable us to understād them *b*,
with desire to know, beleeeve, and obey
the wil of God revealed in them *c*, with
diligence *d*, & attention to the matter
and scope of them *e*; with meditation *f*,
application *g*, self-deniall *h*, & prayer *i*.

*Q. By whom is the word of God to be
preached?*

A. The word of God is to be preach-
ed onely by such as are sufficiently gift-
ed *k*, and also duly approved and called
to that office *l*.

*Q. How is the word of God to be prea-
ched by those that are called thereunto?*

A. They that are called to labour in
the ministry of the Word, are to preach
sound doctrine *m*, diligently *n*, in season,
and out of season *o*; plainly *p*, not in
the enticing words of mans wisdom, *q*,
but in demonstration of the Spirit, and
power *r*; faithfully *s*, making known
the whole counsell of God *t*: wisely *u*,
applying themselves to the necessities
& capacities of the hearers *v*, zealously
w, with fervent love to God *x*, and the
souls of his people *y*, sincerely *z*, aym-
ing at his glory *a*, and their conversion
b, edification *c*, and salvation *d*.

*Q. What is required of those that hear
the Word preached?*

A. It
Col. 4. 12. 2 Cor. 12. 15. 2 Cor. 13. 17. 2 Cor. 14. 2. 2 Thes. 2. 4. 5. 6. Iohn
7. 18. b 1 Cor. 9. 19, 20, 21, 22. c 2 Cor. 12. 19. Eph. 4. 12. d 1 Tim. 4. 16
Acts 26. 16, 17, 18.

b Luke 24. 45
2 Cor. 13. 14,
1. 16.
c Deut. 17. 19
29.
d Acts 17. 11
e Acts 8. 30.
34. Luke 10.
26. 27. 28.
f Psal. 1. 2.
Psal. 119. 97
g 1 Cor. 14. 21.
h Prov. 3. 5.
Deut. 33. 3
i Prov. 2. 1
to 7. Psal. 119
18. Neh. 8. 6
k 1 Tim. 3. 2.
6. Eph. 4. 8. 9
10, 11. Hos. 4. 6.
Mal. 2. 7
l 2 Cor. 3. 6.
1 Ier. 14. 15.
Rom. 10. 15.
Heb. 5. 4.
m 1 Cor. 12. 28.
29. 1 Tim. 3
10 1 Tim. 4.
14. 1 Tim. 5.
22.
n Tit. 2. 1, 8.
o Acts 18. 25
p 2 Tim. 4. 2
q 1 Cor. 14. 19
r 1 Cor. 2. 4
1 Ier. 23. 28.
s 1 Cor. 4. 1, 2
t Acts 20. 37
u Col. 1. 28
v 2 Tim. 2. 19.
w 1 Cor. 3. 3
x Heb. 5. 12, 13,
14.
y Luke 12. 42
z Acts 18. 25.
a 2 Cor. 5. 13
b 14.
c Psal. 1. 15, 16
17.

A. It is required of those that hear the Word preached, that they attend it with diligence *e*, preparation of prayer *g*; examine what they hear in the Scriptures *h*, receive the truth with faith *i*, love *k*, meekness *l*, and readiness of minde *m*, as the Word of God dictates *o*, and conferre of it *p*; hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any vertue derived from the piety & intention of him by whom they are administred, but only by the working of the ho'y Ghost, and the blessing of Christ by whom they are instituted *s*.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ in his Church, to signify, seale, and exhibit *u*, unto the members that are within the Covenant of grace *w*, the benefits of his mediation, to strengthen, and increase their faith in all other graces *y*; to oblige them to obedience *z*, to testifie and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*.

e Prov. 8. 34.

f 1 Pet. 2. 1. 3

Luke 8. 18.

g Psal. 119. 18.

Eph. 6. 18. 19

h Acts 17. 31

i Heb. 4. 3.

k 2 Thes. 2. 10.

l Jam. 1. 21.

m Acts 17. 11

n 1 Thes. 2. 13

o Luke 9. 44.

Heb. 1. 1.

p Luke 24. 14

Deut. 6. 6. 7

q Prov. 2. 1

Psal. 119. 11

r Luke 8. 15

James 1. 25.

s 1 Pet. 3. 21

Acts 8. 13.

with v. 23.

1 Cor. 3. 6, 7

1 Cor. 12. 13

t Gen. 17. 7

u Exod. 12.

ch. Mat. 28. 19.

Mat. 26. 27, 28

v Rom. 4. 11

1 Cor. 11. 24.

25.

w Rom. 15. 8

Exod. 12. 48

x Acts 2. 38

1 Cor. 10. 16

y Rom. 4. 11

Gal. 3. 27.

z Rom. 6. 3, 4

1 Cor. 10. 21.

a Eph. 4. 2, 3, 4,

5. 1 Cor. 12. 13.

b Eph. 2. 11, 12

Gen. 34. 14

Q. What are the parts of a Sacrament?

A. The parts of a Sacrament are two; the one, an outward and sensible signe, used according to Christs owne appointment; the other an inward and spirituall grace, thereby signified c.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments, Baptisme, and the Lords Supper d.

Q. What is Baptisme?

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost i, to be a signe and seale of ingrafting into himselfe f, of remission of sinnes by his blood g, and regeneration by his spirit h, of Adoption i, and resurrection unto everlasting life k, and whereby the parties baptized are solemnly admitted into the visible Church l, and enter into an open and professed ingagement to be wholly and onely the Lords m.

Q. Unto whom is Baptisme to be administered?

A. Baptisme is not to be administred to any that are out of the visible Church

G

and

c Mat. 2.11.
1 Cor. 12.13.
Rom. 2.13.29

d Mat. 28.19.
1 Cor. 11.20.
23.
Mat. 26.26,27,
28.

e Mat. 28.19
f Gal. 3.27.
g Mar. 1.4.
h Tit. 3.5
i Eph. 5.26.
j Gal. 3.26,27
k 1 Cor. 15.29
Rom. 6.5.

l 1 Cor. 12.13.

m Rom. 6.4.

n A&S 8, 36
37. A&S 2, 38
o Gen. 17. 7 9,
with Gal. 3. 9
14. and Col. 2
11, 12 and A&S
2, 38, 39. and
Rom. 4. 11, 12
1 Cor. 7. 14
Mat. 28. 19
Lake 18. 15, 16
Rom. 11. 16

and so strangers from the Cove-
nants, till they profess their
Christ, and obedience to him: In-
fants descending from parents,
both, or but one of them, professing
in Christ, and obedience to him,
that respect within the Covenant
to be baptized.

*Q. How is our Baptism to be improved
by us?*

A. The needfull but much neglected
duty of improving our Baptism, is
performed by us all our life long,
specially in the time of temptation,
we are present at the administration
it to others, by serious and constant
consideration of the nature of it,
the ends for which Christ instituted
the priviledges & benefits, &c. &
sealed it hereby, & our solemn vows
therein, by being humbled for our
full defilement, our falling short,
walking contrary to the grace of
Baptism & our engagements, by
obtaining assurance of pardon of sin,
all other blessings sealed to us in
Covenant, by drawing strength from
death and resurrection of Christ,
whom we are baptized for, by
dying of sin, & quickning of grace,
endeavouring to live by faith,
our conversation in holiness.

p Col. 2. 11, 12
Rom. 6. 4, 6, 11

q Rom. 6. 3, 4

r 1 Cor. 1. 13.
2, 13. Rom. 6
2, 3
s Rom. 4. 11.
12. Pet. 3. 21

t Rom. 6. 3, 4.
5.
u Gal. 3. 26, 27

ousnesse w, as those that have therein gi-
ven up their names to Christ x, and to
walk in brotherly love, as being bapti-
zed in the same spirit into one body y.

w Rom. 6. 22
x Acts 2. 38

y 1 Cor. 12. 13,
25, 26, 27

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament
of the New Testament z, wherein, by gi-
ving & receiving bread & wine accord-
ing to the appointment of Iesus Christ,
his death is shewed forth; and they
that worthily communicate, feed upon
his body and blood, to their spirituall
nourishment & growth in grace a, have
their union and communion with him
confirmed b, testifie and renew their
thankfulness c and ingagement to
God d, and their mutuall love and fel-
lowship each with other, as members of
the same mysticall body e.

z Luke 22. 19

a Mat. 26. 28,
27, 28. 1 Cor. 12.
23, 24, 25, 26.

b 1 Cor. 10. 16
c 1 Cor. 11. 24.
25, 26.

d 1 Cor. 10. 14
25, 26, 27.

e 1 Cor. 10. 17

*Q. How hath Christ appointed Bread
and Wine to be given and received in the
Sacrament of the Lords Supper?*

A. Christ hath appointed the Ministers
of his word, in the administration of the
Sacrament of the Lords Supper, to set
apart the bread & wine from common
use, by the word of institution, thank-
sgiving, and prayer, to take and break the
bread & to give both the bread, and the
Wine to the Communicants, who are, by
the same appointment, to take, and eat
the Bread, and to drink the Wine, in

thankfull remembrance, that the
of Christ was broken and given
his blood shed for them *f*.

f 1 Cor. 11. 23,
24. Mat. 26. 26
27, 28.
Mar. 14. 22
23, 24.
Luk. 22. 19. 20

*Q. How do they that worthily com-
municate in the Lords Supper, feed
the body and blood of Christ there?*

g Acts 3. 21

h Mat. 26. 25
25.

i 1 Cor. 11. 24
25, 26, 27, 28,
29.

k 1 Cor. 10. 16

A. As the body & blood of Christ
not corporally or carnally present
with, or under the bread & Wine
Lords Supper, & yet are spiritual-
ly sent to the faith of the receiver,
truly & really then the elements
selves are to their outward sense
they that worthily communicate
Sacrament of the Lords Supper, do
in feed upon the body & blood of
not after a corporall, or carnall
spirituall manner, yet truly &
while by faith they receive and
unto themselves Christ crucified
the benefits of his death *k*.

l 1 Cor. 11. 28
m 2 Cor. 13. 5.
n 1 Cor. 5. 7
with Exod. 12
15.

o 1 Cor. 11. 29.
p 2 Cor. 13. 5
Mat. 26. 28
q Zech. 12. 10
r 1 Cor. 11. 31.
s 1 Cor. 10.
26, 27.

t Acts 2. 46, 47
u 1 Cor. 5. 8
v 1 Cor. 11. 18, 20

*Q. How are they that receive the
covenant of the Lords Supper, to
themselves before they come unto*

A. They that receive the Sacrament
the Lords Supper, are, before they
to prepare themselves therunto
examining themselves of their
Christ *m*, of their sins, & wants
truth & measure of their know-
faith *p*, repentance *q*, love to God
brethren *r*, charity to all men *s*.

ving: those that have done them wrong
 1, of their desires after Christ *u*, & of their
 new obedience *w*; & by renewing the
 exercise of these graces *x*, by serious
 meditation *y*, and fervent prayer *z*.

*Q. May one who doubteth of his being
 in Christ, or of his due preparation, come
 to the Lords Supper?*

A. One who doubteth of his being in
 Christ, or of his due preparation to the
 Sacrament of the Lords Supper, may
 have true interest in Christ, though he
 be not yet assured thereof *a*, & in Gods
 account, hath it, if he be duly affected
 with the apprehension of the want of it
b, and unfeignedly desires to be found in
 Christ *c*, & to depart from iniquity *d*: in
 which case (because promises are made,
 & this Sacrament is appointed, for the
 relieve even of weak & doubting Chri-
 stians *e*) he is to bewail his unbelief *f*,
 & labour to have his doubts resolved *g*,
 and so doing he may and ought to come
 to the Lords Supper, that he may be
 further strengthened *h*.

*Q. May any who profess the faith, and
 desire to come to the Lords Supper be
 kept from it?*

A. Such as are found to be ignorant, or
 scandalous, notwithstanding their profes-
 sion of the faith, & desire to come to the
 Lords Supper, may & ought to be kept

e Mat. 5. 23, 24.
u I. 2. 55. 1.
John 7. 37.
w I Cor. 5. 7, 8
x I Cor. 11. 25
 26, 28
Heb. 10. 21, 22
 24.
Psal 26. 6.
y I Cor. 11. 24,
 25.
z I Chr. 30. 18
 19.
Mat. 26. 26
a Isa 50. 10
c John 5. 13
Psal 88
 throughout.
Psal 77. 1. to
 12. *Jonah* 2. 4.
 7.
b Isa 54. 7, 8, 9
10. Mat. 3. 4
Psal 31. 22
Psal 73. 13.
 23. 28.
c Phil. 3. 8, 9
Psal 10. 17
Psal 43. 1, 2, 5.
 11.
d 3 Tim. 2. 19.
Isa. 50. 10.
Psal 26. 18, 19
 20.
e Isa. 40. 11
 29. 31.
Mat. 11. 28.
Mat. 18. 30.
Mat. 26. 28.
f Mar. 9. 14
g Acts 2. 17
Acts 16. 30.
h Rom. 4. 11.
 I Cor. 11. 18.

i 1 Cor. 11. 27.
to the end,
with Mat. 7. 6
ch. and 2 Cor. 5.
ch. and 10. 17.
23. and 1 Tim.
5. 22.
k 2 Cor. 2. 7.

from that Sacrament by the
which Christ hath left in his Church
untill they receive instruction, and
manifest their reformation k.

Q. What is required of them that
receive the Sacrament of the Lords Supper
in the time of the administration of it?

A. It is required of them that receive
the Sacrament of the Lords Supper
during the time of the administration
of it, with all holy reverence and
attention they wait upon God in the
administration, diligently observe the
mentall elements & actions m, he
discerne the Lords body n, & a
nately meditate on his death &
ings v, & thereby stir up themselves
a vigorous exercise of their graces
judging themselves q, and sorrowing
sin r, in earnest hungering and thirsting
after Christ s, feeding on him by
receiving of his fulness t, trusting
merits w, rejoycing in his love x,
thanks for his grace y, in renewing
their Covenant with God z, and
to all the Saints a.

Q. What is the duty of Christians
after they have received the Sacrament
of the Lords Supper?

A. The duty of Christians after
they have received the Sacrament of the
Supper, is, seriously to consider how

l Lev. 10. 3
Heb. 12. 28
Psal. 5. 7
i 1 Cor. 11. 27
26, 29
m Exod. 24. 8
with Mat. 26
23.
n 1 Cor. 11. 29
o Luke 22. 19.
p 1 Cor. 11. 28
1 Cor. 10. 3, 4, 5
11, 14.
q 1 Cor. 11. 31.
r Zach. 12. 10
s Rev. 2. 17
t John 6. 35
u John 1. 16.
w Phil. 3. 9
x Psal. 63. 4, 5
y 2 Chr. 30. 26
z Jer. 30. 5.
Psal. 50. 5.
a A. 2. 42

have behaved themselves therein, and with what success *b*; if they find quickning and comfort, to blesse God for it *c*; beg the continuance of it *d*; watch against relapses *e*; fulfill their vows *f*; & encourage themselves to a frequent attendance on that ordinance *g*: but if they find no present benefit, more exactly to review their preperation to, & carriage at the Sacrament *h*, in both which if they can approve themselves to God & their own consciences, they are to wait for the fruit of it in due time *i*: but if they see they have failed in either, they are to be humbled *k*, & to attend upon it afterward with more care and diligence *l*.

Q. Wherein do the Sacraments of Baptism and the Lords Supper agree? A.

A. The Sacraments of Baptism and the Lords Supper agree, in that the author of both is God *m*, the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*; and so be continued in the Church of Christ untill his second coming *q*.

Q. Wherein do the Sacraments of baptism and the Lords Supper differ? A.

A. The Sacraments of Baptism and the Lords Supper differ, in that baptism is to be administered but once, with

b Psal. 28.7.
Psal 85.8
c 2 Cor. 11.17
d 30.21
e 2 Chr. 30.21
f 22. 28. 29. 34.
Acts 2. 42. 46.
47.
g Psal. 37. 28
Cant. 2. 4
h 1 Chr. 29. 18.
i 1 Cor. 10. 3
j 5. 12.
k Psal. 50. 14.
l 1 Cor. 11. 29
26. Acts 2. 42
46.
m Cant. 5. 1. 2. 3
4. 5. 6. 7. 8.
n Psal. 123. 1
Psal. 42. 8
Psal. 43. 3. 4. 5.
o 2 Chr. 30. 18
19. 20
p Isa 1. 16. 18
1. 2 Cor. 7. 11.
1 Chr. 15. 12.
13. 14.
q Mat. 28. 19
1 Cor. 11. 33
2 Rom. 6. 3
1 Cor. 10. 16
o Rom. 4. 11
with Cor. 3. 12
Mat. 26. 27. 28
p Iohn 1. 33.
Mat. 23. 19
1 Cor. 11. 23
1 Cor. 11. 24
Heb. 7. 4
q Mat. 28. 19.
20.
1 Cor. 11. 16

r Mat. 3. 11.

Tit. 3. 5.

Gal. 3. 27.

f Gen. 17. 7, 9

Abr. 2. 3, 32

2 Cor 7. 14

1 Cor. 11. 23,

24, 25, 26

1 Cor. 10. 16

1 Cor. 11. 28

29.

2 Psal 63. 8.

7 Joh. 16. 23

2 Rom 8. 26

2 Psal 125. 6.

Dan 9. 4.

2 Psal 4. 6

2 1 King. 8. 29

Acts 1. 24

Rom. 27

d Psal. 65. 2.

e Mich. 7. 18

f Psal. 145. 18

2

g Rom. 10. 14.

h Mat. 4. 10.

i 1 Cor. 1. 3

k Psal. 50. 23

l Rom. 1. 14

m John 14

13. 14.

John 16. 24

Dan. 9. 17.

n Mat. 7. 21

water to be a sign & seal of our sanctification & ingrafting into Christ, even to infants *f*: whereas the Supper is to be administered of the Elements of bread and wine, to represent & exhibit Christ as spiritual nourishment to the soul *r*, and to ensure our continuance & growth in him, that only to such as are of years & ability to examine themselves *w*.

Q. What is Prayer?

A. Prayer is an offering up of desires unto God *x*, in the Name of Jesus Christ, by the help of his Spirit *y*, with confession of our sins *z*, and thanksgiving for his mercies *b*.

Q. Are we to pray unto God only?

A. God only being able to hear the heart, & to hear the requests of the saints *c*, and fulfill the desires of the righteous *d*, and only to be believed in, worshipped with religious worship, which is a special part thereof, is to be made by all to him alone, to none other *e*.

Q. What is it to pray for in the Name of Christ?

A. To pray in the name of Christ is, in obedience to his command, in confidence on his promises, for his mercy for his sake *n*, not by bare mentioning of his name *n*, but by drawing

The Larger Catechisme.

I.

incouragement to pray, and our boldnesse, strength, and hope of acceptance in prayer, from Christ and his mediation o.

o Heb. 4. 14, 15.
16. 1 Iohn 5.
15, 14, 15.

Q. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great as that we can have no access into his presence without a Mediator p; & there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone q; we are to pray in no other name but this only r.

p Iohn 14. 6.
1st 3. 2.
Ephes. 3. 12.
q Iohn 6. 27.
Heb. 7. 25, 26.
27. 1 Tim. 2. 5.
r Col. 3. 7.
Heb. 13. 27.

Q. How doth the spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, & what, and how prayer is to bee made, and by working and quickning in our hearts, (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, & graces which are requisite for the right performance of that duty s.

s Rom. 8. 26.
27.
Psal. 10. 17.
Zech. 12. 10.
t Eph. 6. 18.
Psal. 28. 9.
u 1 Tim. 2. 1, 2.
w Col. 4. 3.
x Gen. 32. 11.
y Iam. 5. 16.
z Mat. 5. 44.
a 1 Tim. 2. 2.
b Iohn 7. 20.
c Sam. 7. 29.
c 2 Sam. 12. 21.
22, 23.

Q. For whom are we to pray?

A We are to pray for the whole Church of Christ, upon earth r, for Magistrates u & Ministers w, for our selves x, our brethren y, yea our enemies z, & for all sorts of men living a, or that shal live hereafter b, but not for the dead c, nor

G. 5.

for.

for those that are known to have
 d 1 Ioh. 5. 16 the sin unto death d.

Q. For what things are we to pray?

e Mat. 6. 9
 f Psal. 51. 18
 P. a. 123. 4.
 g Mat. 7. 11.
 h Psal. 12. 4
 i 1 Ioh. 5. 14

A. We are to pray for all things
 ing to the glory of God e, the we
 the Church f, our own g, or others
 but not for any thing that is unl

Q. How are we to pray?

k Eccl. 5. 1
 l Gen. 1. 7. 27
 Gen. 32. 19
 m Luke 15. 17,
 18, 19.
 n Luke 13. 13
 14.
 o Psal. 51. 17
 p Phil. 4. 6.
 q 1 Sam. 1. 15
 1 Sam. 2. 1
 r 1 Cor. 4. 13
 s Mar. 11. 14
 James 1. 6.
 t Psal. 145. 18
 Psal. 17. 1.
 u Iam. 5. 15
 w 1 Tim 2. 8
 x Eph. 6. 18.
 y Mic. 7. 7.
 z Mat. 26. 39
 a 1 Ioh. 4. 21

A. We are to pray, with an aw
 prehension of the Majesty of God
 deep sense of our own unworthi
 necessities m, and sins n; with pen
 thankfull p, and enlarged hearts
 understanding r, faith s, sincerity
 vency u, love w, and persever
 waiting upon him y, with humb
 mission to his will z.

*Q. What rule hath God given
 direction in the duty of Prayer?*

b Mar. 6. 9, 10
 11, 12, 13.
 Luke 11. 2, 3, 4.

A. The whole word of God is
 to direct us in the duty of pray
 but the speciall rule of direction
 form of prayer, which our
 Christ taught his Disciples, com
 called the Lords Prayer b.

Q. How is the Lords Prayer to be used?

A. The Lords prayer is not
 direction, as a pattern accordi
 we are to make other prayers;
 also be used as a prayer, so
 done with understanding, faith,
 and other graces necessary to

performance of the duty of prayer c.

c Mat. 6. 9
with Luke 11.

Q. Of how many parts doth the Lords Prayer consist?

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer (contained in these words, *Our Father which art in heaven* d) teacheth us when we pray; to draw neare to God with confidence of his fatherly goodnesse, & our interest therein e, with reverence & all other child-like dispositions f, heavenly affections g, & due apprehensions of his sovereign power, Majesty, and gracious condescension h; as also to pray with and for others i.

d Mat. 6. 9

e Luke 11. 13

f Rom. 8. 15

g 1 Jo. 3. 21

h Psal. 135. 5

i Lam. 3. 41

j 1 Jo. 1. 7

k 1 Jo. 1. 7

Q. What do we pray for in this first Petition?

A. In the first Petition, [which is, *hallowed be thy name* k], acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright l: we pray that God would by his grace enable & incline us and others to know, acknowledge & highly to esteem him m, his titles n, attributes o, ordinances, word p, works, & whatsoever he is pleased to manifest himselfe by q, and to glorify him in thought

k Mat. 6. 9

l 1 Cor. 3. 5

m Psal. 145. 5

n Psal. 145. 5

o Psal. 145. 5

p Psal. 145. 5

q Psal. 145. 5

r Psal. 145. 5

s Psal. 145. 5

t Psal. 145. 5

u Psal. 145. 5

v Psal. 145. 5

r Psal. 103. 1
 P. al. 19. 14
 f Ph. 1. 9. 11
 t Psal. 67. 1. 2
 3, 4.
 u Eph. 1. 17. 18
 w P. al. 97. 7
 x Psal. 74. 18
 22, 23.
 y 2 Kings 19
 15. 16.
 z 2 Chr. 20. 6
 10, 11, 12.
 Psalm 81.
 throughout.
 Psal. 140. 48
 2. Mat. 6. 10

b E. ph. 2. 3. 3
 c Psal. 6. 1. 18
 Rev. 19. 1. 1
 d 2. Thes. 1. 1
 e Rom. 13. 8
 f 1. Cor. 14. 3
 20. Rom. 11. 25.
 25. Psal. 6. 1.
 throughout
 g Mat. 9. 38
 2 Thes. 3. 1
 h Mal. 1. 1
 Zeph. 3. 9.
 i, 1 Tim. 2. 1. 2

k Acts 4. 29.
 30. Eph. 6. 18
 19. 24. Rom.
 15. 24. 16. 31.
 2. Thes. 1. 11.
 1. 2. Thes. 2. 46.
 1. 2. Thes. 3. 1.
 1. 2. Thes. 3. 1.
 1. 2. Thes. 3. 1.
 1. 2. Thes. 3. 1.
 1. 2. Thes. 3. 1.
 1. 2. Thes. 3. 1.
 1. 2. Thes. 3. 1.
 1. 2. Thes. 3. 1.
 1. 2. Thes. 3. 1.

thought, word, & deed, so that he
 prevent & remove Atheism, idolatry, & profaneness, and
 soever is dishonourable to him, by
 his over-ruling providence, did
 dispose of all things to his own

*Q. What do we pray for in the
 Petition?*

*A. In the second Petition, (Thy
 Kingdom come) we acknowledge
 our selves and all mankind to be
 under the dominion of sin
 than b; we pray that the kingdome
 of sin and Satan, may be destroyed
 Gospel propagated through
 world, the Jewes called, & the
 of the Gentiles brought in, and
 furnished with al Gospel officer
 nances, purged from corruption
 renanced & maintained by the
 gistrate, that the ordinances
 may be purely dispensed, &
 equal to the converting of those
 yet in their sin, & the confirm
 fortifying & building up of those
 already converted k, that Christ
 rule in our hearts here l, and
 the of his second coming
 reigning with him forever m.
 He would be pleased to ex
 man of his power in all
 may be a constant source
 of glory*

Q. What do we pray for in the third Petition?

A. In the third Petition, (which is, *Thy will be done on earth as it is in heaven*;) acknowledging by nature we & all men are not only utterly unable and unwilling to know and do the will of God *p*, but prone to rebell against his word *q*, to repine and murmur against his Providence *r*, and wholly inclined to do the will of the flesh; and of the devil *s*. We pray, that God would by his Spirit take away from our selves and others all blindnesse *t*, weaknesse *u*, indisposednesse *v*, and perversenesse of heart *x*, and by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility *z*, cheerefulnesse *a*, faithfulness *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the Angels do in heaven *g*.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, (which is, *Give us this day our daily bread* *h*;) acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, & to have them continued to us in mercy, for their use, that neither they of themselves, nor we are able to obtain us *i*, nor

p Mat. 6.10.
q Rom. 7.18.
r Job. 21.14.
s 1 Cor. 2.14.
t Rom. 8.7.
u Exod. 17.7.
v Numb. 14.3.
w Eph. 2.2.
x Eph. 2.12.
y Eph. 3.16.
z Mat. 26.40.
a Jer. 31.18.
b Psal. 119.1.
c 8.35.36.
d Am. 2.14.
e Mic. 6.8.
f Psal. 100.
g Job. 1.21.
h 2 Sam. 15.25.
i Isa. 38.3.
j Psal. 119.45.
k Rom. 8.11.
l Psal. 119.18.
m Psal. 119.112.
n Isa. 6.23.
o Psal. 103.20.21.
p Mat. 18.10.

h Mat. 6.11.

i Gen. 2.17.
j Gen. 2.17.
k Rom. 8.20.21.
l 2 Cor. 5.25.
m Rom. 7.15.
n to the god.
o 1 Th. 5.8.

we

1 Gen. 28.10
 in Deut. 8
 17, 18.
 in Jer. 16.13
 Mar. 7.21, 22
 o Hos. 12.7
 p Lam. 4.3

q Gen. 42.15
 13, 14. Gen. 48
 20. Eph. 4.28
 2 Thes. 3.11, 12
 Phil. 4. 6
 r 1 Tim. 4.8,
 4, 5.
 s 1 Tim. 6.6
 7, 8.
 t Prov. 30.8, 9

u Mat. 6.12

w Rom. 1.9
 16. 21.
 Mat. 18.24.
 Psal. 130.34.

x Rom. 3.34
 23, 28.
 Heb. 9.28.
 y Eph. 1.6
 z 1 Pet. 3.2
 a 1 Thes. 5.14
 b 1 Cor. 13.1

we to merit *l*, or by our own industry procure them *m*, but prone to get *a*, & use them unlawfully for our selves & others, that & we, waiting upon the promise of God from day to day in the lawfull means, may, of his free gift to his fatherly wisdom shall be injoy a competent portion of the same, have the same continued & blessed us in our holy and comfortable use, and contentment in the same, be kept from all things that are to our temporall support & comfort.

Q. What do we pray for in the Fifth Petition?

A. In the fifth Petition, *Forgive us our debts as we forgive our debtors* *u*,] acknowledging that all others are guilty both of actual sin, and thereby become liable to the justice of God, and that we, nor any other creature can make least satisfaction for, than debtors pray for our selves and others, that of his free grace would, through the obedience & satisfaction of Christ, be pardoned and applied by faith, both from the guilt and punishment of sin, accept us in his beloved Son, in his favour and grace to our daily satisfaction & full comfort.

and joy in giving us daily more and more assurance of forgivenesse *b*; which we are the rather imboldned to aske, and encouraged to expect when we have this testimony in our selves, that we from the heart forgive others their offences *c*.

b Rom. 15. 13.
Psal 11. 7. 8. 9.
10. 12.

c Luke 11. 4
Mat. 6. 14. 15
Mat. 18. 35

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, (which is, ~~that lead us not into temptation, but deliver us from evil~~ *d*,) acknowledging, that the most wise, righteous, and gracious God, for divers, holy and just ends, may so order things, that we may bee assaulted, foiled, and for a time led captive by temptations *e*, that Satan *f*, the world *g*, and the flesh are ready powerfully to draw us aside and insnare us *h*; and that wee, even after the pardon of our finnes, by reason of our corruption *i*, weaknesse, and want of watchfulnesse *k*, are not only subject to be tempted, and forward to expose our selves unto temptations *l*, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them *m*, and, worthy to be left under the power of them *n*; we pray, that God would to over-rule the world and all in it *o*, subdue the flesh *p*, and restrain

d Mat. 6. 13.

e 2 Chr. 32. 31
f 1 Chr. 21. 1
g Luke 21. 34
Mar. 4. 19.

h Iam. 1. 14

i Gal. 5. 17
k Mat. 26. 41
l Mat. 26. 66.
70. 71. 72.
Gal. 2. 11. to 15
m 2 Chr. 18. 3.
with 2 Chr. 19
2.
n Rom. 7. 23
24. 1 Chr. 31.
1. 3. 4. 2 Chr.
16. 7. 8. 9. 16.
o Pls 81. 11. 12
p 1oh. 17. 15.
p Psal. 51. 1. 9
Psal. 119. 33

g 2 Cor. 12. 7;

8.

f 1 Cor. 10. 12

13.

f Heb. 13. 20, 23

t Mat. 26. 41.

Psal. 19. 13

u Eph. 3. 14.

15. 16. 17.

1 Thel. 3. 13

Iude v. 24.

w Psal 51. 12

x 1 Pet. 5. 8.

9. 10.

y 2 Cor. 13.

7. 9.

z Rom. 16. 20

Zech. 3. 2.

Luke 22. 31. 32

2. Iohn 17. 15.

1 Thel. 5. 2;

restrain Sathan g, order all things
flow and blesse all means of grace
quicken us to watchfulnesse in
of them, that we and all his
may by his providence be kept
being tempted to sin, or if tempted
that by his spirit we may be powerfully
supported and enabled to stand in the
houre of temptation u, or, when
raised againe & recovered our
and have a sanctified use and im-
ment thereof x; that our sancti-
and salvation may be perfected
than troden under our feet z, &
fully freed from sin, temptations
evill for ever a.

Q. What doth the conclusion
Lords Prayer teach us?

A. The conclusion of the Lords Prayer,
er, (which is, For thine is the
dom, the power and the glory, for
Amen b) teacheth us to enlarge
Petitions with arguments c, which
to be taken not from any worth
in our selves, or in any other creature
but from God d; and with orders
ers to joyne praises e, ascribing
alone eternall soveraignty, omni-
ey, and glorious excellency f
gard whereof, as he is able
ling to help us g; so wee by

b Mat. 6. 13

c Rom. 15. 30

d Dan. 9. 4, 7, 8.

9. 16, 17, 18, 19.

e Psal. 4. 5.

f Chr. 29. 10.

11. 12. 13.

g Eph. 3. 10

2.

h Iohn. 1. 12.

8. 12.

emboldned to plead with him that he
would *h*, and quietly to relie upon him *h* 2 Chr. 20.6.
that he will fulfill our requests *i* : and *i* 1. *i* 1 Chr. 14. 12
to testifie this our desire and assurance,
we say, *Amen k*. *k* 2 Cor. 14. 16
Rev. 22. 20, 21.

FINIS.

... I ...
...
...
...
...

FINIS.

THE
SHORTER
CATECHISME,

First agreed upon

By the ASSEMBLY
of DIVINES at
Westminster,

And now approved by the
Generall Assembly of the Kirk
of Scotland, to be a part of
Uniformity in Religion,
between the Kirks of
Christ in the three
Kingdoms.

Edinburgh, Printed by Evan Tyler,
Printer to the Kings most Excel-
lent Majesty. 1649.

ACT

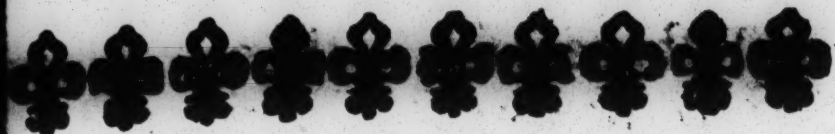
OF THE

Generall Assemblie

Approving of the shorter

CATECHISME.

THE Generall Assemblie
 having seriously considered
 the Shorter Catechisme
 agreed upon by the
 Assembly of Divines sitting at
 minister, with assistance of
 missionaries from this Kirk, Due
 upon due Examination
 That the said Catechisme is
 agreeable to the Word of God
 in nothing contrary to the
 Doctrine, Worship, Discipline
 Government of this Kirk,
 therefore Approve the said
 Catechisme as a part of the
 Uniformity, to be a Direction
 Catechising such as are of
 capacity.



THE SHORTER
CATECHISME

First agreed upon

By the ASSEMBLIE of

Divines at Westminster,

And now approved by the

Generall ASSEMBLIE of the

Kirk of Scotland, to be a part

of Uniformity in Religion

between the Kirks of

Christ in the three

Kingdomes.

QUESTION.

What is the chiefe end of Man?

A. Mans chiefe end is to
glorifie God *a*, and to enjoy
him for ever *b*.

a 1 Cor. 10. 31

Rom. 11. 36.

b Psal. 73. 24.
to the end.

Q. *What rule hath God given to direct us how we may glory and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and
New

c 1 Tim. 3.16
Eph. 2.20

d 1 Joh. 1.3,4.

New Testament c) is the only direct us how we may glorifie and joy him d.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man.

e 2 Tim. 1.13
and 3. 16

Q. What is God?

f Iohn 4 24
g Iob. 11,7,8,
9.

h Psal. 90.2

i Iam. 1.17.

k Exo. 3.14

l Psal. 147.5

m Rev. 4.8

n Rev. 15.4

o Exod. 34

6,7.

p Deut. 6.4

Ier. 10.10

A. God is a Spirit f, infinite g, eternal h, and unchangeable i, in his wisdom k, power m, holiness n, justice, goodnesse, and truth o.

Q. Are there more Gods then one?

A. There is but one only, the living and true God p.

Q. How many persons are there in the God-head?

A. There are three Persons in the God-head, the Father, the Son, and the holy Ghost; and these three are one God, the same in substance, equal in power and glory q.

q 1 Iohn 5.7
Mat. 28.19

Q. What are the decrees of God?

A. The decrees of God are, his eternal purpose according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass.

r Eph. 1.4,11
Rom. 9.23,24

Q. How doth God execute his Decrees?

A. God executeth his Decrees in his Works of Creation and Providence.

Q. What is the Worke of Creation?

A. T

1. The Work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six dayes, and all very good f.

f Gen.1. ch.
H.b.11.3

Q. How did God create man?

A. God created man, male and female, after his own Image, in knowledge, righteousness, and holiness, with dominion over the creatures r.

r Gen.1.26
27.28.
Col.3.10.
Eph.4.24
u Psal.145.17.
w Psal.104.24
Ia 28.29.
x Heb.1.3
y Phil.103.19.
Mat.10.29.30.

Q. What are Gods works of providence?

A. Gods works of Providence are his preserving x, and governing all his creatures, and all their actions y.

Q. What speciall act of Providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of the knowledge of good & evil, upon pain of death z.

31.
z Gal.3.12
Gen.2.17.

Q. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God a.

a Gen.3.6.7
8.13.
Ecclef.7.25.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the Law of God b.

b 1 John 3.4

Q. What was the sin whereby our first Parents

rents

man fell from the estate wherein he was created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit *c.*

Q. Did all mankind fall in Adam's first transgression?

A. The Covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression.

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery *e.*

Q. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, & the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, & so made liable to all the pains of this life, to death it self,

f Rom. 5.12

19. Rom. 5.10

to 20. Eph. 2.1

23. Jam. 1.14

15. Mat. 15.19

g Gen. 3.8.10

24.

h Eph. 2.3.9

Gal. 3.10

the pains of hell for ever i.

Q. Did God leave all mankind to perish in the estate of sin and misery?

A. God having out of his mere good pleasure from all eternity elected some to everlasting life k, did enter into a covenant of Grace to deliver them out of the state of sin and misery, and to bring them into state of Salvation by a Redeemer l.

Q. Who is the Redeemer of Gods elect?

A. The only Redeemer of Gods elect, is the Lord Jesus Christ m, who being the eternall Son of God, became man n and so, was and continueth to be God and Man in two distinct Natures, and one Person forever o.

Q. How did Christ being the Son of God, become Man?

A. Christ the Son of God became man by taking to himself a true body p, and a reasonable soule q, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her r yet without sin s.

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation t.

Q. How doth Christ execute the Office

i Lam. 3. 3
Rom. 6. 29
Matth. 25. 4
46.

k Eph. 1. 4

l Rom. 3. 24
31. 22
Gal. 3. 13

m 1 Tim. 2. 5. 6

n Iohn 1. 14

Gai. 4. 4.

o Rom. 9. 5.

Luke 1. 35.

Col. 2. 9.

Heb. 7. 26.

p Heb. 2. 14

15. and 16. 5

q Mat. 26. 38.

r Luke 1. 27

21. 35. 42. 47. b

Gai. 4. 4.

s Heb. 4. 15.

and 7. 26. 2

Act. 3. 21. 22.

Heb. 12. 25.

wich 2 Chr. 1. 4

13. 3.

Heb. 5. 5. 6. 7

and 2. 17. 6

Psal. 2. 6.

Isai. 9. 6. 7.

Mat. 31. 9

Psal. 2. 8. 9

10. 11.

Office of a Prophet?

A. Christ executeth the Office of a Prophet in revealing to us by his Word and Spirit, the wil of God for our Salvation.

u Iohn 1.18
1 Pet. 1.10
11, 12
Iohn 15.15
and 20.31.

Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest in his once offering up of himself a sacrifice to satisfie divine Justice, and in his continuall intercession for us.

w Heb. 9.14
28.
x Heb. 2.17.
y Heb. 7.24, 25

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himselfe, ruling a and defending us b, and straining and conquering all his enemies c?

z Aa. 19.14.
15.16.
a Isa. 33.22
b Isa. 33. 1, 2
c 1 Cor. 15.25.
Psal. 110.
throughout.

Q. Wherein did Christs humiliation consist?

A. Christs humiliation consisted in his being born, and that in a low condition d, made under the Law e, tasting the miseries of this life f, the wrath of God g, and the cursed death of the Cross h, in being buried i, & continuing under the power of Death for a time.

d Luke 7. 7
e Gal. 4. 4
f Heb. 12. 2, 3.
g Isa. 53. 2, 3
h Luke 23. 44
i Mat. 27. 46
k Phil. 2. 8
l 1 Cor. 15. 3
m Acts 2. 24, 25, 26, 27, 28

Q. Wherein consisteth Christs exaltation?

A. Christs exaltation consisteth in his rising again from the dead on the

day
in
Fath
work
Q.
rede
A.
dem
effe
holy
Q.
rede
A.
dem
king
us
Q.
A.
God
our
min
and
swa
Chr
Q.
Eua
A.
do
ado
all
acce
Q.
r

day l, in ascending up into Heaven m, 12 Cor. 15. 4
 in sitting at the right hand of God the m Mark. 16.
 Father n, and in coming to judge the 19.
 world at the last day o. n Eph. 1. 20.
o Act. 1. 18
and 17. 31

Q. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectuall application of it to us p by his holy Spirit q. p Iohn 1. 11
12.
q Tit. 3. 5, 6

Q. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us r, and thereby uniting us to Christ in our effectuall Calling s. r Eph. 1. 13
14
s Iohn. 6. 37, 39
Eph. 2. 8

Q. What is effectuall calling?

A. Effectuall Calling is the work of Gods Spirit t, whereby convincing us of our sin and misery u, inlightning our mindes in the knowledge of Christ w, and renewing our wills x, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospe^{ly}. t Eph 3. 17
1 Cor 1. 9
2 Tim 1. 9.
2 Thess 2. 13
14
u Act. 2. 3 7.
w Act 26. 18
x Ezek. 36.
26, 27.
y Iohn 6. 44.
45
Phil. 2. 13.

Q. What benefits doe they that are effectually called, partake of in this life?

A. They that are effectually called, do in this life partake of justification z, adoption a, sanctification, and the severall benefits which in this life do either accompany or flow from them b. z Rom 8. 30.
a Eph 1. 5.
b 1 Cor.
3. 1

Q. What is Justification?

c Rom. 3. 24.
25. and 4. 6.
7. 8.
d 2 Cor. 5. 19.
21.
e Rom. 5. 17.
18. 19.
f Gal. 3. 16.
Phil. 3. 9.

g 1 Iohn 3. 1.
h Iohn 1. 12.
Rom. 8. 17.

i 2 Thess. 2.
k Eph. 4. 23.
24.

l Rom. 6. 4. 6.

m Rom. 5. 1. 2.
5.
n Rom. 14.
17.
o Prov. 4. 18.
p 1 Iohn 5.
13.
r Pet. 1. 5.
q Heb. 12. 23.
r 2 Cor. 5. 1.
6. 8.
Phil. 1. 23.
Luke 23. 43.

A. Justification is an act of Grace, wherein he pardoneth our sins *c*, and accepteth us as righteous in his sight *d*, onely for the righteousness of Christ imputed to us *e*, and received by faith alone *f*.

Q. What is adoption?

A. Adoption is an act of Grace *g*, whereby we are received into the number, and have a right to the priviledges of the Sons of God *h*.

Q. What is Sanctification?

A. Sanctification is the work of free grace *i*, whereby we are renewed in the whole man after the image of God, and are enabled more and more to overcome unto sin, and live unto righteousness *j*.

Q. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are the remission of Gods love, peace of conscience *m*, joy in the holy Ghost *n*, an increase of grace *o*, and perseverance unto the end *p*.

Q. What benefits do Believers receive from Christ at death?

A. The souls of Believers at death made perfect in holiness, immediately passe into glory *q*.

e Exod. 10. 3

A. The Preface to the ten Commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage &c.

Q. What doth the Preface to the Commandments teach us?

f Luke 1. 74

37

1 Pet. 1. 13, 16,

17, 18, 19

A. The Preface to the ten Commandments teacheth us, that beca^{use} the Lord is the Lord, and our God, and our Redeemer, therefore we are bound to keep all his commandments f.

g Ezek. 20. 2

Q. Which is the first Commandment?

A. The first Commandment is, Thou shalt have no other Gods before me.

Q. What is required in the first Commandment?

h 1 Chr. 28. 9

Deut. 6. 1, 2

1 Mat. 4. 10

Psalm 119.

A. The first Commandment requireth us to know and acknowledge the Lord to be the only true God, & our Father, and to worship and glorifie him accordingly i.

Q. What is forbidden in the first Commandment?

i Psalm 114. 1

1 Rom. 1. 21

m Psalm 88. 10

11.

n R. om. 1. 25

36.

A. The first Commandment forbiddeth the denying k, or not worshipping and glorifying the true God, as our Father, & our God m: and the giving of worship and glory to any other, which is due to him alone n.

Q. What are we specially taught by these words [Before me] in the first Commandment?

A. These words (*Before me*) in the first Commandement teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God o.

Ezek. 8. 5
to the end.

Q. Which is the 2^d Commandment?

A. The second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and I will shew mercy unto thousands, of them that love me, and keep my Commandments.

Exod. 20.

Q. What is required in the 2^d Commandment?

A. The second Commandment requireth, the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his Word 9.

p Dent. 32. 44

Mat. 23. 20

AA. 3. 42

Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshiping of God by Images 7, or any other way not appointed his word 8.

1 Dent. 4. 15

16, 17, 18, 19

Exod. 34. 12

1 Dent. 10. 1

32

Q. What are the reasons annexed to the second Commandment?

A. The reasons annexed to the second

e Psa. 95. 2, 3, 6
a Psa. 45. 11
w Exod. 34.
33, 14.

Commandements are Gods love
over us, his propriety in us, &
Zeale he hath to his own worship.

Q. Which is the third commandment?

A. Third Commandment is

Thou shalt not take the Name of the Lord thy God in vain. For

x Exod. 20. 7.

will not hold him guiltless that

Q. What is required in the third commandment?

A. The third Commandment

reth the Holy and reverent use of Names, Titles, Attributes, Names of God, and Works.

Q. What is forbidden in the third commandment?

A. The third Commandment

biddeth all profaning or abusing of anything whereby God makes

known.

Q. What is the Reason annexed to the third Commandment?

A. The Reason annexed to the Commandment is, that howe

breakers of this Commandment

escape punishment from men

Lord our God will not suffer

escape his righteous judgement.

Q. Which is the fourth commandment?

A. The fourth Commandment is

Remember the Sabbath day

holy: Six dayes hath thou laboured

v Mar. 9. 9.
Dent. 28. 18
a Psa. 98. 1.
a Rev. 15. 3, 4
b Mal. 1. 11.
1404. be. 1. 1.
c Psa. 138. 2, 3.
d Job 16. 24.

8 Mal. 1. 6, 7.
21. & 22. &
23. 4.

Dent. 5. 16, 17.
18. & 19.
20. & 21.

1. 1. 1. 1.
f 1 Sam. 2. 1.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattell, nor the stranger that is within thy gates: For in six days the Lord made heaven & earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

g Exod. 20. 8
21. 1.

Q. What is required in the fourth commandment?

A. The fourth Commandment requireth the keeping holy to God such set time as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himselfe.

h Dent. 5. 12
13. 14.

Q. Which day of the seven hath God appointed to be the weekly Sabbath?

2 Cor. 12. 1

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. How is the Sabbath to be sanctified?

1 Cor. 16. 1, 2.
Acts 20. 7.
k Exod. 20. 8. 10.
l Exod. 16. 23.
26. 27. 28.
Neh. 13. 15, 16.
17. 18. 19. 21.
22.
m 1 Cor. 12. 1.
n 1 Cor. 12. 1.
o 1 Cor. 12. 1.
p 1 Cor. 12. 1.

A. The Sabbath is to be sanctified by a holy resting all that day, even from such world imployments and recreations as are lawfull on other dayes, and spending the whole time in the publike & private exercises of Gods worship, except so much as is to be taken up in

Mat. 12. 1.
c 13.

the workes of necessity and mercy

Q. What is forbidden in the fourth Commandment?

o Ezek. 32. 26
Amos 8. 5
Mal. 1. 13
p Aa. 20. 7. 9
q Ezek. 23. 38.

A. The fourth Commandment biddeth the omission or careless performance of the duties required, profaning the day by idleness, doing that which is in it selfe sinful by unnecessary thoughts, works about worldly employments & recreations.

r Jer. 17. 24
s 5. 26.
t Is. 58. 13

Q. What are the Reasons annexed to the fourth Commandment?

f Exod. 30. 9

A. The reasons annexed to the fourth Commandment, are, Gods allowance of six dayes of the week for our ordinary employments, his challenging a propriety in the seventh, his owne example, and his blessing the Sabbath.

t Exod. 20. 11

Q. Which is the fifth Commandment?

u Exod. 20. 12.

A. Honour thy father and thy mother, that thy days may be long upon the earth, the Lord thy God giveth thee.

Q. What is required in the fifth Commandment?

A. The fifth Commandment teacheth the preserving the honour, and performing the duties belonging to one in their severall places & relations, superiors, inferiours, or equals.

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandement forbid-
deth the neglecting of, or doing any
thing against the honour & duty which
belongeth to every one in their sever-
all places and relations ?

2 Mat. 5. 48.
4. 5. 6.
Ezek. 34. 2, 3, 4
Rom. 13. 8

Q. What is the Reason annexed to
the fifth Commandement ?

A. The Reason annexed to the fifth
Commandement is a promise of long life
and prosperity (as far as it shal serve for
Gods glory and their own good) to all
such as keep this Commandement a.

a Deut. 5. 10
Eph. 6. 2, 3.

Q. Which is the sixth Commandement ?

A. The sixth Commandement is,
Thou shalt not Kill b.

b Exod. 20. 13

Q. What required in the 6. Command.

A. The sixth Commandement requi-
reth all lawfull endeavours to preserve
our own life, and the life of others d.

c Eph. 5. 28, 29
d 1 King. 18. 4

Q. What is forbidden in the sixth Com-
mandement ?

A. The sixth Commandement forbid-
deth the taking away of our own life, or
the life of our neighbour unjustly: and
whatsoever tendeth thereunto e.

e Aa. 14. 28
Gen. 9. 6.

Q. Which is the seventh commandment ?

A. The seventh Commandement is,
Thou shalt not commit adultery f.

f Exod. 20. 14

Q. What is required in the seventh
Commandement ?

A. The seventh Commandement re-
quireth the preservation of our own and
our

our neighbour's chastity, in heart,
and behaviour g.

1 Cor. 7. 2, 3

3. 34, 36.

Col. 4. 6.

1 Eph. 5. 3.

Q. What is forbidden in the
Commandment?

1 Cor. 7. 2, 3

h Mat. 15. 19

& 1. 28.

Eph. 5. 3. 4.

A. The seventh Commandment
biddeth all unchaste thoughts
and actions h.

Q. Which is the eighth commandment?

Exod. 20. 15

A. The eighth Commandment
Thou shalt not steal i.

Q. What is required in the eighth
commandment?

Gen. 30. 30.

3 Eln. 5. 84

A. The eighth Commandment
requireth the lawfull procuring
thence the wealth and outward
of our selves and others k.

Q. What is forbidden in the eighth
commandment?

Lev. 25. 35

Deut. 22. 1, 2

3. 4, 5.

Exod. 23. 4, 5.

Gen. 47. 14.

20.

1 Prov. 21. 17.

& 22. 30, 31

& 28. 29.

Eph. 4. 28.

Exod. 20. 16

A. The eighth Commandment
biddeth whatsoever doth, or
justly hinder our own, or our
neighbours wealth, or outward estate.

Q. Which is the ninth commandment?

A. The ninth Commandment
Thou shalt not bear false witness
the Neighbour m.

Q. What is required in the ninth
commandment?

A. The ninth Commandment
requireth the maintaining and promoting
truth between Man & Man n.

Zach. 8. 16

own and our neighbours good name o,
especially in witnesse-bearing p.

o 3 Joh.v. 12
p Prov. 14. 5
25.

Q. What is forbidden in the ninth com-
mandement?

A. The ninth Commandement for-
biddeth whatsoever is prejudicial to
truth, or injurious to our own, or our
neighbours good name q.

q 1 Sam. 17.
28.
Lev. 19. 16.
Pla. 1. 3.

Q. Which is the tenth commandment?

A. The tenth Commandement is,
Thou shalt not covet thy neighbours
house, thou shalt not covet thy neighbours
wife, nor his man-servant, nor his maid-
servant, nor his ore, nor his ass, nor any
things that is thy neighbours r.

r Exod. 20 17

Q. What is required in the tenth Com-
mandement?

A. The tenth Commandement requi-
reth full contentment with our own con-
dition s, with a right and charitable
frame of spirit toward our neighbour,
and all that is his r.

s Heb. 13. 5
1 Tim. 5. 8.

Q. What is forbidden in the tenth com-
mandement?

A. The tenth commandement forbid-
deth all discontent with our own es-
tate u, envying or grieving at the good
of our neighbour w, and all inordinate
motions and affections to any thing
that is his x.

t Job 31. 29
Rom. 12. 15.
u 1 Tim. 1. 5.
w 1 Cor. 13. 4,
5, 6, 7.
v 1 King. 3. 4.
x Esther 5. 13.
1 Cor. 16. 10.
w Gal. 5. 26.
Iam. 3. 4, 16.
x Rom. 7. 7, 8,
9. 3. 9.
Deut. 5. 21.

Q. Is any man able perfectly to keep
the Commandments of God?

A. No

y Eccl. 7. 20

z John 1. 8. 10

Gal. 5. 17

a Gen. 6. 5.

b 8. 21.

Rom. 3. 9. to

21

1 am. 3. 2. to

13.

a Ezek. 8. 6.

13. 25.

z John 5. 16.

Psal. 78. 17

32. 16.

b Eph. 5. 6.

Gal. 3. 10.

1 am. 3. 29

Mat. 23. 41.

c Act. 16. 31

d Prov. 2. 1

to 6. & 8. 33

to the end.

Isa. 55. 3.

e Heb. 10. 39

f John 1. 12

Isa. 26. 3. 4

Phil. 3. 9

Gal. 2. 16.

e Act. 11. 18

b Act. 2. 37.

38.

z Joel 2. 1. 2.

Jer. 3. 25.

A. No mee'r man finde the fulfylling in this life, perfectly to keep the mandements of God y, but doe break them in thought, word & deed.

Q. Are all transgressions of the law equally heinous?

A. Some sins in themselves, & by reason of severall aggravations, are more heinous in the sight of God the more than others.

Q. What doth every sin deserve?

A. Every sinne deserveth Gods curse and curse, both in this life and that which is to come.

Q. What doth God require of us, that we may escape his wrath, and curse, due to us for sin?

A. To escape the wrath and curse, due to us for sin, God requires of us faith in Jesus Christ, repentance unto life, & with the diligent use of all the outward means whereby God connecteth to us the benefits of redemption.

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive, & rest upon him alone for salvation, as is expressed to us in the Gospel.

Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner our sense of his sin, & apprehension of the mercy of God in Christ, doth turn him from his iniquities, to all obedience unto God.

and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l*.

k Jer. 31. 18.
19.
Ezek. 36. 32
1 1 Cor. 7. 11
Isa. 1. 16, 17

Q. What are the outward means whereby Christ communicateth to us the benefits of Redemption?

*A. The outward and ordinary means whereby Christ communicateth to us the benefits of his redemption, are, his Ordinances, especially his Word, Sacraments & Prayer, all which are made effectual to the elect for salvation *m*.*

m Mat. 28. 19
20
A. 2. 42, 45
47

Q. How is the Word made effectual to salvation?

*A. The Spirit of God maketh the reading, but especially the preaching of the word, effectual means of convincing & converting sinners, and of building them up in holines & comfort through faith unto salvation *n*.*

n Neh. 8. 8.
1 Cor. 14. 24
25. A. 26. 18
Psal. 19. 8
A. 20. 32.
Rom. 1. 1
2 Tim. 3. 15, 16
17.

Q. How is the word to be read & heard, that it may become effectual to salvation?

*A. That the word may become effectual to salvation, we must attend therunto with diligence *o*, preparation *p*, & prayer *q*, receive it with faith & love *r*, lay it up in our hearts *s*, & practice it in our lives *t*.*

Rom. 10. 13
14, 15, 16, 17
& 1. 16.
o Prov. 8. 34
p 1 Pet. 2. 1, 2
q Psa. 119. 18
r Heb. 4. 2
s Thess. 2. 10
t Luke 8. 15
Jani. 1. 1.

Q. How do the Sacraments become effectual means of salvation?

*A. The Sacraments become effectual means of salvation, not for any virtue in the, or in him that doth administer the, but only by the blessing of Christ *u*, and the*

u 1 Pet. 3. 21
Mat. 1. 14.
1 Cor. 3. 6, 7

the

the working of his spirit in them
w 1 Cor. 12.13 by faith receive them w.

Q. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ, wherein, visible signes, Christ & the benefits of the New Covenant are represented and applied to Believers x.

1 Gen. 27.7

10.

Exod. 12.ch.

1 Cor. 11.23

26.

Q. Which are the Sacraments of the New Testament?

y Mat. 28.19

2 Mat. 26.26

27,28.

A. The Sacraments of the New Testament are, Baptisme y, and the Supper z.

Q. What is Baptisme?

A. Baptisme is a Sacrament, consisting in the washing with water, in the name of the Father, and of the Son, and of the holy Ghost, doth signifie and seal the ingrafting into Christ, and partaking the benefits of the Covenant of Grace, and our engagement to be the people of God.

a Mat. 28.19

b Rom. 6.4.

Gal. 3.27

Q. To whom is Baptisme to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they professe their faith in Christ, and obedience to him c, but to all such as are members of the Church, are to be baptized d.

c Act. 8.36.

37. and 2.38.

d Act. 2. 38,39

Gen. 17.10.

with Col. 2.11

12.

1 Cor. 7.14.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament wherein by giving and receiving

and wine according to Christs appointment his death is shewed forth; and the worthy receivers late, not after a corporall and carnall manner, but by Faith made partakers of his Body and Blood, with all his benefits to their spirituall nourishment, and growth in grace e.

e 1 Cor. 1 2.
21, 24 25, 26
and 10. 16

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords body f, of their faith to feed upō him g, of their repentance h, love i, and new obedience k; lest coming unworthily, they eat and drink judgment to themselves l.

f 1 Cor. 11.
28, 29.
g 1 Cor. 13. 5
h 1 Cor. 11. 31
i 1 Cor. 13. 16
17.
k 1 Cor. 5. 7, 8.
l 1 Cor. 11
28, 29.

Q. What is Prayer?

A. Prayer is an offering up of our desires to God m, for things agreeable to his will n, in the Name of Christ o, with confession of our sins p, and thankfull acknowledgement of his mercies q.

m Ps. 62. 8.
n 1 John 5. 14
o John 14. 13.
p Psal. 32. 5, 6.
Dan. 9. 4.
q Psal. 103.

Q. What rule hath God given for our direction in Prayer?

A. The whole word of God is of use to direct us in prayer; but the speciall rule of direction is, that forme of Prayer which Christ taught his Disciples, commonly called, The Lords Prayer r.

r 1 Iohn 5. 14.
15. 16.
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Q. What doth the Preface to the Lords Prayer teach us?

A. The

c Mat. 6.9.

n Rom. 8. 15
 Luke 11. 13
 w Act. 12. 5
 1 Tim. 2. 1, 2.

r Mat. 6.9.

y Psal. 67. 2, 3;
 n Psal. 8. 3,
 throughout.

a Mat. 6. 10
 b Psal. 68. 1,
 18.
 c Rev. 12. 10
 fi.
 d 1 Thess. 3. 4
 Rom. 16. 1
 John 17. 9. 20
 e Rev. 22. 20

f Mat. 6. 10
 g Psalm 67
 throughout
 Psal. 119. 96.
 Mat. 24. 39.
 2 Sam. 3. 35
 Job 1. 21.
 h, Psal. 103. 20

A. The Preface of the Lord's Supper which is, **Our Father** which is in Heaven, teacheth us to draw near unto God with all holy reverence and confidence as children to a Father, able to help us; and that we should pray both for ourselves with and for others w.

Q. What do we pray for in the first Petition?

A. In the first Petition, **Thy Kingdom come**, we pray that God would enable us & others to glorify him in all that whereby he hath made himself known, and that he would dispose all things to his own glory.

Q. What do we pray for in the second Petition?

A. In the second Petition, **Thy Kingdom come**, we pray that Satan's Kingdom may be destroyed, that the Kingdom of Grace may be advanced in our selves and others, that we may be kept in it, and that the Kingdom of glory may be hastened.

Q. What do we pray for in the third Petition?

A. In the third Petition, **Thy will be done in Earth as it is in Heaven**, we pray, that God's grace would make us able to know, obey, and submit to his will in all things, as the Angels do in Heaven.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, **Give us this Day our daily Bread** i, we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them k.

i Mat. 6. 11

Q. What do we pray for in the 5. Petition?

A. In the fifth Petition, which is, **And forgive us our debts, as we forgive our debtors** l, we pray, that God for Christs sake would freely pardon all our sins m, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others n.

k Prov. 30. 8,

l Gen. 28. 20

m 1 Tim. 4. 4, 5

1 Mat. 6. 12

n Psal. 51. 1, 2

7, 9.

Dan. 9. 17, 18

19.

o Luke 12. 4

Mat. 18. 35

Q. What do we pray for in the 6. Petition?

A. In the sixth Petition, which is, **And lead us not into temptation, but deliver us from evil** o, we pray, that God would either keep us from being tempted to sin p, or support and deliver us when we are tempted q.

o Mat. 5. 13

p Mat. 26. 41

q 2 Cor. 13.

1. 8.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords prayer, which is, **For thine is the Kingdom, and the power & the glory, for ever. Amen** r. teacheth us to take our encouragement in prayer from God onely s, and in our prayers to praise him, ascribing Kingdom, power, and glory to him t; and in testimony of our desire and assurance to be heard, we say, A M E N u.

r Mat. 6. 13

s Dan 9. 4, 7,

8, 9, 16, 17, 18

19

t 1 Chron. 29

10, 31, 12, 17.

u 1 Cor. 14

16

Rev. 22. 20

21

The ten Commandments
Exod. 20.

GOD spake all these words
I am the Lord thy God, who
brought thee out of the land of
out of the house of bondage.

I. Thou shalt have no other
fore me.

II. Thou shalt not make unto
graven image, or any likeness
thing that is in heaven above, or
the earth beneath, or that is in
under the earth, thou shalt not
thy self to them, nor serve them:
the Lord thy God am a jealous
ting the iniquities of the fathers
children, unto the third & four
tion of them that hate me: and
mercy unto thousands of them
me and keep my Commandments.

III. Thou shalt not take the
the Lord thy God in vain: for
will not hold him guiltless that
his Name in vain.

Remember the Sabbath day
holy: Six dayes hath thou
do all thy work: but the seventh
the Sabbath of the Lord thy
thou shalt not do any work, thou,
thy son, nor thy daughter, thy
maid, nor thy maid-servant, thy
tell, nor the stranger that is
gates: For in six dayes the
heaven and earth, the sea, and
them: and rested the seventh
therefore the Lord blessed the
day, and hallowed it.

IV Honour thy father and thy
that thy days may be long upon
which the LORD thy God
thee.

V I. Thou shalt not kill.

V I I. Thou shalt not commit adultery.

V I I I. Thou shalt not steal.

I X. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

The Lords Prayer. *Matth. 6.*

Our Father which art in heaven, Hallowed be thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven, Give us this day our daily bread, And forgive us our debts as we forgive our debtors, And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever. Amen.

The Creed.

I Beleeve in God the Father Almighty, maker of Heaven and Earth: And in Iesus Christ his onely Sonne our LORD, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, Hee descended into Hell*, the third day he rose againe from the dead, Hee ascended into Heaven, and sitteth on the right hand of GOD the Father Almighty, from

* i. e. Continued in the state of the dead, and under the power of Death till the third day.

from thence he shall come to
quick and the dead: I believe
Holy Ghost: the holy C
Church, the Communion of
the forgiveness of sins, the
tion of the body, and the life
sting. Amen.

SO much of every Question
the Larger and Shorter C
is repeated in the answer, as
every Answer an entire proposi
Sentence in it self: to the end
ner may further improve it upon
cations, for his increase in know
and piety, even out of the course
teaching as well as in it.

And albeit the substance of
ctrine comprised in the Abridg
commonly called, *The Apostles*
be fully set forth in each of the
chismes, so as there is no need
inserting the Creed it self, yet it
annexed, not as though it were
fed by the Apostles, or ought
steemed Canonically Scripture,
ten Commandements, and the
Prayer (much lesse a Prayer, as
people have been apt to make
the Decalogue) but because it is
sum of the Christian faith, agree
the word of God, and anciently
ved in the Churches of Christ.

The solemn League and Covenant.

WE E. Noblemen, Barons, Knights, Gentlemen, Citizens, Burgeses, Ministers of the Gospel, and Commons of all sorts in the Kingdomes of Scotland, England, and Ireland, by the providence of God living under one King, and being of one reformed Religion, Having before our eyes the glory of G O D, and the advancement of the Kingdom of our Lord and Saviour Iesus Christ, the Honour and Happinesse of the Kings Majesty. and the Liberty, and the true publick Liberty, Safety, and Peace of the Kingdomes, wherein every ones private condition is included: And seeing the treacherous and bloody Plots, Conspiracies, Attempts and Practices of the enemies of G O D, against the true Religion and Professors thereof in places, especially in these three Kingdomes ever since the Reformation of Religion, and how much their rage, power, and presumption are of late, and at this time increased and exercised, without the deplorable estate of the Church and Kingdom of Ireland, the distressed estate of the Church and Kingdom of England, & the dangerous estate of the Church and Kingdom of Scotland, are present & publick to be seen: We have now it by other means of Supplication, Remembrance, Protestations & Submission for the preservation of our selves and our Religion from utter ruine and destruction, according to the commendable practices of these kingdomes in former times, and the example of Gods people in other Nations, after mature deliberation, resolved and determined to enter into a mutuall and solemn League and Covenant: Wherein we all subscribe, and each one of us for himselfe, with our hands lifted up to the most high God, doe swear:

1. That wee shall sincerely, really and constantly, through the grace of God endeavour in our severall places and callings, the preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government, against our common enemies: The Reformation of Religion in the Kingdoms of England & Ireland, in Doctrine, Worship, Discipline & Government according to the word of G O D, and the example of the best reformed Churches. And shall endeavour to bring the Churches of GOD in the three Kingdomes, to the nearest conjunction and uniformity in Religion, confession of Faith, form of Church government, Directory for Worship and Catechizing, That we and our posterity after us, may, as brethren, live in Faith and Love, the Lord may delight to dwell in the midst of us.

2. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is, Church government by Arch-bishops, Bishops, their Chancellours, and Commissaries, Deans, Deans and Chapters, Arch-deacons, and all other Ecclesiasticall Officers depending on that Hierarchy) Superstition, Heresie, Idolatry, Profanitie, and whatsoever shall be found to be contrary to sound Doctrine and the power of Godliness, lest wee partake in other mens sins, and thereby be in danger to receive of their plagues: And that the Lord may be one, and his Name one in the three Kingdomes.

3. We shall with the same sincerity, reality and constancy in our severall places, endeavour with our estates and lives, mutually to preserve the Liberties and Privileges of the Parliaments, and the Liberties of the Kingdome, and to preserve and defend the Kings Majesties Person and Authority in the preservation and defence of the true Religion and Liberties of the Kingdomes: That the world may beare witness with our consciences to our Loyalty, and that we have no thoughts or intentions to diminish his Majesties just power and greatness.

4. We shall also with all faithfulness endeavour the discovery of all such

as have been, or shall be Incendiaries, Malicious, or evil
hindring the Reformation of Religion, dividing the Kingdome
or one of the Kingdoms from another, or making any
amongst the people contrary to this League and Covenant,
be brought to publick triall, and receive condigne punish-
ment, according to the degree of their offences shall require or deserve, or the In-
terests of both Kingdoms respectively, or others having power
for that effect, shall judge convenient.

¶ And whereas the happiness of a blessed Peace between the
denied in former times to our Predecessors, viz by the good
GOD granted unto us, and hath been lately concluded, and
Barbarians, We shall each one of us, according to our place
endeavour that they may remain conjoynd in a firm Peace and
Posterity, And that Justice may be done upon the wilfull Op-
in manner expressed in the precedent Article.

¶ We shall also according to our places and callings
Cause of Religion, Liberty, and Peace of the Kingdome,
all those that enter into this League and Covenant, in the
pursuing thereof; And shall not suffer our selves directly
whatsoever combination, persuasion or terror, to be draw-
drawn from this blessed Union and conjunction, whether to
to the contrary part, or to give our selves to a detestable
neutrality in this Cause, which is much concerneth the glory
good of the Kingdome, and honour of the King: But shall
our lives zealously and constantly continue therein, against
and promote the same according to our power, against all
difficulties whatsoever: And that we are not able our selves
overcome, we shall reveal and make known, that it may
vented or removed: All which we shall do as in the sight of

And because these Kingdome are guilty of many sins, and
against GOD, and his Son Jesus Christ, as is too manifest
distresses and dangers, the fruits thereof, We professe and
GOD and the world our justained desire to be humbled for
and for the sins of these Kingdome, especially that we have
ought valued the inestimable benefit of the Gospel, that we
boasted for the purity and power thereof, and that we have
ed to receive Christ in our hearts, nor to walk worthy of him,
which are the causes of other sins and transgressions
amongst us, And our true and desired purpose, desire
for our selves, and all others under our power and charge,
and in private, shall duties we owe to GOD and man, to
and each one to go before another in the example of a real
That the Lord may turne away his wrath, and heavy indig-
bliss these Churches and Kingdome with Peace. And
we make in the presence of Almighty GOD, the searcher
a true intention to perform the same, As we shall answer
when the secrets of all hearts shall be disclosed: Most humbly
the Lord, to strengthen us by his holy Spirit for this end
desires, and proceedings with such success, as may be
safety to his people, and encouragement to other
growing under, or in danger of the yoke of Antichrist
joy in the same, or like Association and Covenant, To the
the enlargement of the Kingdom of Jesus Christ, and the
quility of Christian Kingdome, and Common-wealth.

FINIS.

